# SUNDAY SCHOOL JOURNAL
for
## TEACHERS AND YOUNG PEOPLE


LANGDON LIBRARY
PACIFIC SCHOOL
OF RELIGION

NEW SERIES. APRIL, 1886. VOL. XVIII, No. 4.

### The Crescent and the Cross.

KIND was my friend who, in the Eastern land,
Remembered me with such a gracious hand,
And sent this Moorish crescent which has been
Worn on the haughty bosom of a queen.

No more it sinks and rises in unrest
To the soft music of her heathen breast;
No barbarous chief shall bow before it more,
No turbaned slave shall envy and adore.

I place beside this relic of the sun
A cross of cedar brought from Lebanon,
Once borne perchance by some pale monk who trod
The desert to Jerusalem—and his God.

Here do they lie, two symbols of two creeds,
Each meaning something to our human needs;
Both stained with blood, and sacred made by faith
By tears and prayers and martyrdom and death.

That for the Moslem is, but this for me!
The waning crescent lacks divinity;
It gives me dreams of battle, and the woes
Of women shut up in dim seraglios.

But when this cross of simple wood I see,
The Star of Bethlehem shines again for me,
And glorious visions break upon my gloom—
The patient Christ and Mary at the tomb.

—*T. B. Aldrich.*

### The Easter Ideal.

ST. PAUL reaches down into the recesses of the Easter story, and he draws thence an idea fair and white, like one of the lilies blooming in our churches Easter day. It is that the life of faith and holiness to which a soul new-born is admitted sustains the relation of a resurrection to the old life of self and sin. As Christ came up from the grave, so those in Christ have had a resurrection. Let us emphasize the thought in our class-teachings. It carries along several weighty truths which the scholar may not realize, and yet they are there to influence him. It is like the vessel's cargo, not seen by outsiders and yet packed in the hold and borne along by it. Of these truths, one is that the author of all spiritual change is the Holy Ghost arousing the soul from its tomb. Again, when thus risen, what an exalted life does Christ's risen life reflect as in a mirror and hold up as the ideal life for our imitation? Don't dwarf that high standard of the newly risen life in Christ, but ask how can one of God's children knowingly lower it? How can we again put on the grave-clothes of the old death in trespasses and sin? How can we cherish corruption and gratify any thought of revenge, dishonesty, or impurity? Soaring toward heaven, the songs of the New Jerusalem trembling on its lips, how can the soul falter, droop its wings, and sink toward the earth? If we make this thought plain and prominent, the Easter glory will not simply be a picture to please our scholars' fancy, but we set a star in the heavens toward which they may steadily rise.

### No Altar.

HE is amiable and intelligent. He has a "harp" even now; how he loves to sing! He is active in prayer-meetings and nobody can put himself on the Lord's side quicker than he. He is enthusiastic; he loves to wave the palm-branch and shout that he is bound for glory. And still notwithstanding various good points, he is not successful as a teacher. One may be intelligent, cheerful, have a harp and a palm-branch, be enthusiastic and ready at testimony, but if he has an altar of sacrifice that has a *small top*, he will be a deficiency on the Sunday-school records. His Sunday-school work costs him little, and his aim would seem to be that it shall cost him less. He has an easy, slide-along time. He does not know about sacrifice for his work. Harvests do not come without sweat and ache. Sac-

rifice is the price of the world's progress. Calvary is the ransom paid for souls. Opposite to worth stands work. Let Sunday-school service *cost*. Let it cost time and thought. Let it cost leg-work: let there be visitation from house to house. Above all, let there be knee-work, "strong crying and tears." Teacher, find the measure of your altar-top.

### Lessons from John's Gospel.

With April we begin a series of lessons on the gospel of John, to be continued through the rest of the year. To aid our readers in an appreciation of this delightful book, we publish in this number of the Journal an article from Dr. Steele, Principal of the Wesleyan Academy, Wilbraham, Mass., and one from Dr. Terry, Professor in Garrett Biblical Institute, Evanston, Ill. Dr. Terry also gives us several excellent outlines of the gospel. We are sure that the thoughts of these eminent biblical scholars will be read with pleasure and profit.

### Methodism in the Lessons of the Second Quarter.

BY D. A. WHEDON, D.D.

St. John's gospel is peculiarly a narrative of God incarnate in man. The Ebionites denied Christ's divinity and pre-existence, and the Docetists denied his humanity. Against these errors, therefore, St. John, in Lesson I, asserts, first, the eternal Godhead of our Lord, and second, that he became truly man. In harmony with the lesson is the title of Article II: "Of the Word, or Son of God, who was made very Man." The Methodist doctrine of the Person of Christ is thus stated in the Article: "The Son, who is the Word of the Father [begotten from everlasting of the Father], the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man," etc. (The clause in brackets belongs to the Article, its omission being doubtless a typographical error. It ought to be restored.*) Against Jews, Mohammedans, and all Unitarians, it teaches that he is the true and eternal God, and neither a mere man nor a created being midway between God and man. Against the Apollinarians, who denied him a rational spirit, making his Godhead a substitute for it, it teaches that he was truly Man, in body, soul, and spirit, like to us in all things, sin only excepted. Against the Sabellians, who denied a trinity of persons in the divine nature, and held a trinity merely of outward manifestation, thus making Christ's Sonship external and temporary, it teaches that he is eternally Son of the Father, and that the union of natures in the God-man will continue forever.

* According to Emory (Hist. Disc., p. 109) the phrase was omitted in 1786. He evidently regards the omission as accidental. See also Sherman, Hist. Disc., p. 112.—Ed.

Our Lord, in Lesson IV, discourses on regeneration. Methodism insists upon its indispensable necessity to childship to God or to entrance into heaven. As to its nature, the Church Catechism defines it as the "new birth of the soul in the image of Christ, whereby we become the children of God." It differs from justification in that the latter is a work done *for* us by God in heaven and witnessed to us by the Holy Spirit sent for that purpose, while this is a work done *in* us by the same Holy Spirit. It is a change in the moral nature in which, supernaturally, by the direct action of the Spirit, the love of God becomes the dominant affection of the soul, subduing all other affections to itself, and power to overcome evil and to obey and serve God is bestowed. The soul is thus, in a measure, made Christ-like. This is a perfect regeneration, but not a perfect sanctification, for it is only sanctification begun. The difference is not in kind but in degree, and the completion should be earnestly sought by every believer. Methodists do not think, with their Calvinistic brethren, that the new birth is bestowed in order to repentance and seeking pardon of sin, but that repentance and faith are pre-requisites to it, and that pardon and the new heart are given at the same moment. Nor do they think with their Ritualistic brethren that baptism, or the being "born of water," can regenerate the soul. They regard it as the external symbol of the real regeneration wrought by the Holy Spirit. The latter is a necessity; the former is a duty to be neglected by none.

Personal testimony to Christ (Lessons VI and II) is a practical matter on which Methodism has from the first placed weighty emphasis. It has insisted on personal experience as essential to Christian character and life, and then on the testimony of it both to their brethren and to the world. Organized, it appears in the weekly class-meeting and the occasional love-feast, where Christians are encouraged, comforted, and blessed, and sinners are often led to Christ. The preacher or the teacher who knows Christ and tells what he knows of him is the truly successful one. But, as in the lessons, Methodism has taught its people to go personally to sinners and, alone with them, to tell them of Jesus and bring them to him. That question of grave discussion of recent days, "how to reach the masses," is, in the light of these lessons and our Methodist history, of easy solution—*go after them*. Go, and tell them the old, old story, and win them to the cross. Thousands are hungry to hear what Christians know of Christ.

The Holy Spirit (Lesson XI) has always been in the world, but, in God's plan, Christ's enthronement was necessary before he could in his fullness be given. We are in the dispensation of the Spirit. Its light, its knowledge, and its privileges are greater than the world previously knew. The work of the Spirit in the soul is deeper and more powerful. Just as Christ's sacrifice transcends all its types, so does the Spirit's fullness transcend what men could receive of his grace before.

## The Character of the Record.

BY REV. G. M. STEELE, D.D.

In studying the life of Christ it is desirable that we carefully consider the character of the writings from which we derive our information. These are comprised in four brief treatises popularly known as "the four gospels," written severally by men who lived in the time of Christ, two of them by his immediate companions, and the other two by persons who were intimate with certain of the apostles. Altogether they do not occupy as much space as one half of an ordinary 12mo book, and they severally average scarcely as much as a moderate modern pamphlet.

They do not profess to be biographies or complete lives of Jesus; but they are rather fragmentary and somewhat disconnected memoirs or collected reminiscences. Yet they so set forth the prominent facts and characteristics of this remarkable life that the world has received a vivid impression of a grand, unique, and perfect Person, the greatness of whose humanity can be accounted for only on the supposition that it was also divine.

One remarkable characteristic of these writings is their freedom from any literary intention. The writers evidently aim to give the world such facts of Christ's career as will convey a clear impression of his character and of his object in coming into the world. They give no connected or protracted doctrinal discussions. They are as simple and as free from all preconceived theories and theological or philosophical bias as it is possible to conceive. They do not even profess to give their statements of facts in a wholly logical or chronological order; but only as the events come uppermost in their minds and press for expression do they utter them.

Another characteristic of all these writers is their silence in respect to many things on which multitudes of people, reasonably or unreasonably, desire information. There is not the least attempt to gratify a vulgar curiosity, or to indulge in any spirit of gossip. We have nothing at all about Christ's personal appearance, and only the most meager intelligence concerning his childhood and youth. Two of the evangelists do not allude to any event in his life till the beginning of his public career. Only one of them gives us the slightest glimpse of him during the twenty-seven or twenty-eight years between his infancy and his baptism, and that one speaks only of a single event in that long period. Yet out of these records of a small fraction of a not very long life comes an influence affecting humanity more powerfully than all other lives that have been lived on this planet since the world began!

Three of these memoirs, though entirely independent of each other, appear to have been written from nearly the same point of view, though perhaps addressed to different parties; they also present in large measure the same facts. For this reason they are called "the synoptical gospels." Their reminiscences are, for the most part, confined to Christ's Galilean experiences.

John, the fourth evangelist, appears to have written many years after the others. His work is, to a considerable extent, supplementary to theirs. He also has a different purpose. He gives more full information concerning Christ's ministry in Judea and Jerusalem, and sets forth more fully the spiritual character and doctrines of the new dispensation.

The main design of John's gospel, according to many eminent biblical scholars, was to present the true spiritual character of Christ's work among men. It was particularly intended to meet the wants of many believers who had been affected by the mystical and unreasonable notions set afloat by certain teachers and by which some sincere disciples were bewildered and likely to receive great damage. These teachers, in attempting to set forth an exclusively spiritual conception, had adopted several speculative doctrines from heathen philosophy, incorporating them with some abstract Christian truths, and thus formed a vague system dissevered from the great substantial facts on which Christianity was based. In endeavoring to correct this tendency John does not attack these false views in a controversial manner. He aimed rather by the power and excellency of the truth to draw men away from their errors and then to make common cause with what was noblest and purest in the hearts of those whose correction he sought. In doing this he has also addressed himself in a wondrous manner to the wants of the truly spiritual-minded in all times and nations. It is thus that the most earnest and devout souls, those who have taken in in largest measures the deep things of God, have found in this gospel more profound satisfaction than anywhere else in the sacred writings. It will be noticed, too, how he avoided the perils of those against whom he wrote by building his grand spiritual structure upon the simple and yet solid facts implied in the Christ of history.

It was wholly in keeping with this intent that he should also have had a subordinate purpose of supplementing the earlier narratives. There are incidents, parables, and discourses not contained in them. Yet there are also so many points of coincidence with the previous writers as to render it not difficult to combine all into one harmonious presentation.

Yet again we have here the remarkable fact to which allusion has already been made that there is an utter silence concerning many things which human curiosity so largely craves—an utter absence of any disposition to make, I will not say a sensational story, but one that is merely popularly interesting. There was no other among all the friends of Jesus who could have given us so much of entertaining incident pertaining to the human life of Jesus. His mother was probably a relative of the mother of Jesus, and there was evidently a close intimacy between them. Then, in accordance with that incalculably tender commission of Jesus on the cross, Mary had become a member of John's family. How many things might he have learned concerning the boyhood and youth of the wonderful child! And these unquestionably he had learned. But

they belong among the many other things, "the which if they were written every one, . . . even the world itself could not contain the books that should be written." This and the other narratives of the life and ministry of Jesus were given only to the extent and with the intent necessary to the understanding of the great work of redemption. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

## The Gospel According to John.

BY REV. MILTON S. TERRY, D.D.

THAT disciple who has most of the spirit of the Lord Jesus will be quite ready to say: "Of all the books of holy Scripture, give me the gospel of John." It is the richest, deepest, holiest. Its words are worthy of being committed to memory and treasured as the most precious things of the heart.

Why has this Gospel such a charm? No portion of the New Testament has, in recent years, been the subject of more determined controversy. Because it embodies so much that is not mentioned in the previous gospels, and on account of its idealistic tone, its long discourses, and its supposed inconsistency with details of Jesus' life recorded in Matthew, Mark, and Luke, German rationalists have maintained that it must be a production of the second century, long after John the apostle had passed away. On the other hand it has been shown, to the entire satisfaction of evangelical scholars, that the assaults of rationalistic criticism have sprung from the most unsound and untrustworthy premises, that the difficulties alleged are mostly imaginary, and that no production of the apostolic age bears deeper marks of genuineness than this fourth gospel.

No other production of the early Church shows a deeper spiritual insight into the very essence of Christian doctrine. The grandeur of its conceptions, the profound intuition of godliness and life in Jesus Christ which the author evinces, and the uniqueness and sublimity of its style, place it beyond the realm of imposture, and utterly beyond any thing we can find belonging to the second century.

Pages might be filled with glowing tributes to the superior beauty and depth of John's gospel, which the wise and good of different times have written. Origen gave utterance to the thought that John had leaned so much upon the bosom of Jesus that he had himself become almost another Jesus, and could therefore so easily write down his heavenly communications. Augustine repeats the idea, with the addition that John, having long drunk of the water of life in Jesus, poured forth the holy current in this Gospel of life. Calvin ventured the idea that while the earlier gospels might be said to exhibit the body of our Lord, this one revealed his soul. It has often been designated as "the Gospel of the heart of Jesus." A Latin poet of the Middle Ages thus voices all these appreciative words in lines which even those who do not understand Latin might do well to commit to memory, for their meaning may be easily caught:

"Volat avis sine meta,
Quo nec vates nec propheta
Evolavit altius;
Tam implenda, quam impleta,
Nunquam vidit tot secreta
Purus homo purius."

The following is a very close translation, observing the exact order of the words in the Latin:

"Flies the bird without a limit,
Than whom neither seer nor prophet
Soared away more loftily;
So things to be filled, as fulfilled,
Never saw so many secrets
A pure man more purely."

A freer version, which will better exhibit the spirit of the original, is the following, by Dr. Washburn:

"Bird of God! with boundless flight,
Soaring far beyond the height
Of the bard or prophet old;
Truth fulfilled, and truth to be,
Never purer mystery
Did a purer tongue unfold."

In another form of verse the same poet, Adam of St. Victor (twelfth century), has these lines:

"Sed Joannes ala bina
Caritatis aquilina,
Forma fertur in divina
Puriori lumine;"

which Neale thus turns into English:

"John, love's double wing devising,
Earth on eagle plumes despising,
To his God and Lord uprising,
Soars away in purer light."

The Gospel of the heart of Jesus, written by "that disciple whom Jesus loved," should certainly be warmly cherished by every soul that would know the Lord. No book ever written can bring us into closer contact with Jesus Christ himself.

In a careful study of any book or treatise, our first inquiry should be, What was the purpose of the writer in putting forth this work? What is his theme, and how does he propose to handle it? Sometimes a writer formally announces his design and plan. In other cases these are to be learned only by a thorough examination of the scope and order of the book. John does not declare his purpose in writing until he reaches the close of the twentieth chapter, when he expressly tells us: "These [things] are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." His great object, then, was to induce and confirm faith in Christ, and to cultivate the divine life that can be known only in him. Matthew's purpose is nowhere thus announced, but from a careful study of his gospel we may see that his object was to convince his readers that Jesus was the true Messiah, the great Prophet, Priest, and King of whom the Old Testament writers had spoken. Mark's plan is

simpler, and aims to exhibit Jesus as the mighty, all-conquering Son of God. Luke aims, as his preface states, to set forth an orderly narrative, and accordingly he comes nearer to the style of Greek historians, and exhibit more fully than others the real humanity of Jesus. John's gospel, written after these, sets forth more prominently the divine nature and life of our Lord. As Clement of Alexandria long ago expressed it, "John, last of all, perceiving that what had reference to the body in the Gospel of our Saviour was sufficiently detailed, and, being encouraged by his familiar friends, and urged by the Spirit, he wrote a spiritual gospel."

John's, then, is the Gospel of the Word of God, in which the Lord Jesus is set forth as the life of men and the light and hope of the world. While the writer's aim is announced as we have seen in chap. 20. 31, the great theme and central thought, illustrated on every page, is the statement made by Jesus in chap. 3. 16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

## The Plan of the Gospel of John.

BY REV. MILTON S. TERRY, D.D.

A work like the Gospel of John is susceptible of various divisions, and many plans have been set forth. Luthardt makes three great divisions of chapters i–xx, and treats chapter xxi as an appendix. Thus:

I. Jesus, the Son of God, i–iv.
II. Jesus and the Jews, v–xii.
III. Jesus and his Own, xiii–xx.
Appendix, xxi.

This outline will enable one to grasp the whole gospel as he cannot do without some analysis. Perhaps the divisions and headings of Baumgarten-Crusius will be preferred by many:

I. The Works of Christ, i–iv.
II. His Struggles, v–xii.
III. His Moral Victory, xiii–xix.
IV. His Final Glory, xx.
Appendix, xxi.

A more elaborate, but very comprehensive, analysis is the following, by Westcott:

*The Introduction*, i, 1–18.
I. The Manifestation of Christ to the World, i, 19–xii.
1. The Proclamation, i, 19–iv.
2. The Conflict, v–xii.
II. The Issues of Christ's Manifestation, xiii–xx.
1. The Consolation, xiii–xvii.
2. The Victory, xviii–xx.
*The Epilogue*, xxi.

A comparison and testing of all these plans will be found helpful to any student, and if one can improve upon them, and construct a plan for himself, so much the better. We venture to submit, in conclusion, a plan of studying this precious Gospel, which, by frequent reading and re-reading of the several chapters, and memorizing many passages, has fixed the main contents so firmly in mind that the mere naming of a chapter will bring to us immediately the substance of its subject matter. Our plan is simply to associate with each chapter (or with two or more chapters which form a compact whole) a suggestive catch-word, thus:

| Chapter | |
|---|---|
| I. | The Word. |
| II. | Cana. |
| III. | Nicodemus. |
| IV. | Samaritan woman. |
| V. | Bethesda. |
| VI. | Bread of life. |
| VII–VIII. | Jewish opposition. |
| IX. | Blind eyes opened. |
| X. | Good Shepherd. |
| XI. | Lazarus. |
| XII. | Mary and Greeks. |
| XIII. | Feet-washing and treason. |
| XIV–XVI. | Sermon in the upper room. |
| XVII. | The prayer. |
| XVIII–XIX. | The passion. |
| XX–XXI. | Resurrection. |

## Opening and Closing Services for Second Quarter of 1886.

### OPENING SERVICE.

I. Silence.
II. Responsive Sentences.
Supt. In the beginning was the Word, and the Word was with God, and the Word was God.
School. The same was in the beginning with God.
Supt. All things were made by him; and without him was not any thing made that was made.
School. In him was life; and the life was the light of men.
Supt. And the light shineth in darkness; and the darkness comprehended it not.
School. That was the true Light, which lighteth every man that cometh into the world.
Supt. As many as received him, to them gave he power to become the sons of God.
School. The law was given by Moses, but grace and truth came by Jesus Christ.
III. Singing.
IV. Prayer.

### LESSON SERVICE.

I. Class Study of the Lesson
II. Singing Lesson Hymn.
III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
IV. Review and Application of the Lesson, by Pastor or Superintendent.
V. The Supplemental Lesson.*
VI. Announcements (especially of the Church service and week-evening prayer-meeting).

### CLOSING SERVICE.

I. Singing.
II. Responsive Sentences.
Supt. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
School. Thanks be to God for his unspeakable gift.
III. Dismission.

### THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

# INTERNATIONAL BIBLE LESSONS.

## SECOND QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

B. C. 4.] **LESSON I. THE WORD MADE FLESH.** [April 4.

**John 1. 1-18.** [*Commit to memory verses* 1-5.]

1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God.
3 All things were made by him; and without him was not any thing made that was made.
4 In him was life; and the life was the light of men.
5 And the light shineth in darkness; and the darkness comprehended it not.
6 There was a man sent from God, whose name *was* John.
7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
8 He was not that Light, but *was sent* to bear witness of that Light.
9 *That* was the true Light, which lighteth every man that cometh into the world.
10 He was in the world, and the world was made by him, and the world knew him not.
11 He came unto his own, and his own received him not.
12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.
15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.
16 And of his fullness have we all received, and grace for grace.
17 For the law was given by Mo'ses, *but* grace and truth came by Je'sus Christ.
18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

### General Statement.

We turn from the Old Testament to the New, from Malachi to John; yet our first step is not forward, but backward. The fourth gospel takes its station, not with the first and the third, at the cradle of Christ, but at the beginning of time. The writer seems to be standing upon the newly created world, and as he turns his eyes back into the darkness of the past, he beholds One living as the Word of God, sharing in the divine nature before the universe began to be. By his hand the worlds were shaped and swung in space, and long before man came his ransom had been provided. The Gospel writer hints at the appearances of Christ before his coming in the flesh, and declares that he is the light which, coming into the world, lights every man. The days of his incarnation draw near, and the messenger, of whom our last lesson spoke, comes forward. John the Baptist appears to bear witness, not to himself, but to One greater, who though following him was yet before him in existence, and above him in rank. After him appears the Word himself, God's Son in mortal flesh. He comes to his own nation, a nation prepared by twenty centuries of training, yet he is rejected by his own. Only a few out of the multitudes recognize him as the light of the world, and these few receive as their reward the adoption of sons in the kingdom of God. The apostle pauses in his story to tell of the fullness which they receive, and the grace added to grace which is lavished upon them. He tells us that Moses brought the restrictions of the law, but Jesus Christ came bearing the liberty and grace of the Gospel: that though God was revealed dimly in the ancient days, in the manifestation of Jesus Christ he was shown in all his glory.

### Explanatory and Practical Notes.

**Verse 1. In the beginning was.** Not that he who is here named had a definite point of beginning; but that when the universe began to be he already was existing. **The Word.** A name evidently referring to Christ. It represents him as the one who appears not only as God's messenger, but as the one in whom God's word dwells and from whom it shines forth, in whom the very nature and mind of God are revealed. **Was with God.** That is, this personality called the Word was existent in the very beginning, before creation, as a part of God. **Was God.** Not as an inferior nature, but as God himself. This verse proclaims the high platform of this gospel, the essential deity of Jesus Christ.

**2. In the beginning with God.** A repetition of the second clause of the preceding verse, to emphasize the truth that while there is but one God, there is more than one personality in God.

**3. All.** "A grand word," says Bengel," in which the whole universe is denoted." **Were made.** The Greek student will note that a different verb is used in this verse from that in the preceding verses. Hitherto the word is "was;" now it is "began to be" or "was created." **By him.** We read elsewhere, in Paul's epistles, that the Son was the agent through whom the Father made all things. **Not any thing made.** Literally, "not even one thing." John takes ground against those thinkers, ancient and modern, who assert that matter is eternal. He declares that every being and every atom in the universe came from the creative hand of the pre-existent Son of God.

**4. In him was life.** The word in the original here is *zoe*, which in the New Testament is used exclusively of spiritual, never of animal, life. So that this verse means that Christ is the source from which comes the true, divine life to men. **The light of men.** The revelation of Christ is the light, shining dimly in the Old Testament, and leading up to the full noon-tide of the Gospel. **Of men.** Not for Jews merely, but for all mankind.

**5. The light shineth in darkness.** Christ has revealed himself in every age, by creation, by providence, by the strivings of the Spirit, by the course of events, by the revelations of prophets, and by the dim intimations of even the heathen consciousness. **The darkness.** The darkness of sin and ignorance, which has enshrouded the world in all ages. Even among God's chosen people there were but few who saw the light of truth, and in Christian lands now true believers are still in the minority. **Comprehended it not.** Rev. Ver., "apprehended it not." A dark but truthful picture of the great mass of humanity, which will not see God nor come to the light.

**6. There was a man.** Rev. Ver., "There came a man," literally, "began to be a man," in contrast with the eternal Word. **Sent from God.** The word translated *sent* is that from which comes "apostle," and this might read "a man apostled of God," or sent as a messenger from God. **Whose name was John.** There were two Johns in the time of Christ; and in all the other gospels they are carefully distinguished as "John the Baptist," and "John the brother of James." The fourth gospel names only one John, from which it might be inferred that its author was the other.

**7. The same.** This John was the son of Zacharias and Elizabeth, and second cousin to Jesus, who was six months younger. He was born in Judea, grew up in the desert, and proclaimed in the wilderness by Jordan the speedy appearance of Christ. **For a witness.** Rather, as in Rev. Ver., "for witness," not to be a witness by seeing, but to bear witness by testimony. **Of the Light.** That is, of him who has been already declared to be the light of men. **That all men.** Again, "all men," and not "all the people," as if referring to the Jews. The horizon of this book is not bounded by any lines of race or nation. **Might believe.** Might see Christ as the light and accept him as their life, and trust in him as their Saviour. (1) *Teacher, your mission is that of the prophet, to bear witness that others may believe.*

**8. He was not that Light.** When John the evangelist lived there were still a few who were inclined to place John the Baptist on an equality with, or even superior to, the Saviour; hence this emphatic declaration from one who had been a disciple of the Baptist. **Sent to bear witness.** Other prophets had seen the light in vision, and pointed onward toward it. John alone of the prophets could proclaim what he himself had seen. (2) *The weightiest testimony is that of personal experience.*

**9. That was the true Light.** *True* is here opposed not only to the *false*, but also to the *imperfect*. John's light was true in one sense, for it was genuine; but it was a reflection of the greater light, a torch lit from the sun. **Lighteth every man.** A strong declaration, yet true to the letter, for there is not a soul on earth which has not received *some* light from Christ. **That cometh into the world.** The best expositors agree that this should be "coming into the world," making the clause refer to Christ, and not to "every man." Christ, coming into the world, brings light to every man.

**10. He was in the world.** This verse refers to the presence of Christ in the world before his coming in the flesh. He was in the world by his spiritual presence, which men might have apprehended if they had sought to know God. **The world was made by him.** And therefore should have known its Maker and King. **The world knew him not.** The great mass of the world took no thought of the divine presence, and cherished no spiritual aim. (3) *Most men find what they seek and few seek after God.*

**11. He came unto his own.** This verse might be translated, "He came unto his own land, and his own people received him not." Out of all the world, God chose Judea as the land for the manifestation of his Son, and trained its people for twenty centuries to receive him. **His own received him not.** Though he was their long-expected Messiah, and fulfilled all the prophecies, yet they rejected him. Only a few of the nation believed in Jesus and became his followers; while the great mass of Israel rejected Christ, and lost their national opportunity.

**12. As many as received him.** Only a few from his own nation, but many out of the Gentiles. **Received him.** Literally, "took hold of him," appropriated him by faith as their Saviour; a privilege which every soul may possess. **Gave he power.** Rather, as in Revised Version, "the right," or privilege. **To become the sons of God.** Those who accept Jesus as their Saviour by that act cease to be aliens and become children; a privilege higher than the rank of a prince, for by it they obtain a goodly fellowship and a glorious inheritance. **Even to them that believe on his name.** "To believe *on*" is to believe with full purpose, to trust one's self implicitly to. One believes on a bridge, who trusts himself to walk upon it; on Christ, who casts all his hope of salvation upon him.

**13. Which were born.** That is, those who receive Christ by believing on him are born again, or transformed in their nature. **Not of blood.** Spiritual birth has no relation to natural, or, as Tertullian says, "A Christian mother does not give birth to a Christian child." Parents can lead their children to Christ, but they cannot make them Christians. **Nor of the will of man.** No man by an operation of his own will can change himself from a sinner to a saint. **But of God.** For God as the author of life alone can impart his own life to souls dead in sin.

**14. The Word was made** (Rev. Ver., "became") **flesh.** This being, who was "very God," became "very man," possessing a human body and soul, yet being at the same time God, in a mysterious union; which the apostles understood no better than we do. **Dwelt among us.** Literally, "tabernacled among us," living, not permanently, but for a time, as in a tent. Christ's earthly life was thirty-three years long. **We beheld his glory.** John elsewhere speaks of the glory of Christ as manifested in his miracles; but there is also a special reference here to the transfiguration on Mount Hermon. **As of the only begotten of the Father.** His glory was such as the Son of God might be expected to show forth, not that of crowns and robes, but that of gracious deeds, divine utterances, and the surrender of himself to die for men. **Full.** Notice that this clause is connected, not with the one immediately preceding it, but with the former part of the verse. **Full of grace and truth.** "*Grace* to bring salvation to man; *truth* to guide him in the way to that salvation."—*Whedon.*

**15. John.** John the Baptist, *the* John already named in verse 6. **Cried, saying.** This does not refer to any one utterance of John the Baptist, but was the summary of his teaching concerning Christ. **He that cometh after me.** In his birth, which was after that of John the Baptist. **Is preferred before me.** Rev. Ver., "is become before me;" takes precedence as the greater. Even John the Baptist, the greatest of the prophets, recognized himself as infinitely inferior to Christ. **He was before me.** By his divine existence in eternity from the beginning.

**16. And.** This verse does not belong to John the Baptist's testimony, but is the gospel-writer's comment. **Fullness.** The full measure of those gifts and graces which Jesus Christ possessed by nature as his right. **Have all we received.** *We*, in the language of this apostle, both in the gospel and the epistle, means those who have accepted Christ by faith. **Grace for grace.** Grace upon grace, that is, fresh and abundant bestowments of grace; or else grace bestowed upon his children, corresponding with grace possessed by himself.

**17. For the law.** The writer designs to show the contrast between the law, which gave command and threatening, with the Gospel, which offers gracious promises and privileges. **Given by Moses.** Moses gave the law, but it was as agent or messenger, not as author. **Grace and truth.** *Grace* in the mercy which was offered, and *truth* in the revelation which was delivered. **By Jesus Christ.** Not only as its messenger, but as its author and giver. (4) *Let us be grateful that we live under the Gospel rather than under the law.*

**18. No man hath seen God.** God is pure spirit, and not to be seen with fleshly eyes. He has shown himself in various forms to men, but not in his original being. **The only-begotten Son.** Who is one with God, sharing in his nature, and is therefore competent to reveal him to men, as far as men have capacity to receive the revelation. **He hath declared him.** We know more of God from the Old Testament than from all the rest of ancient literature and all human philosophy, and we know far more of God from the New Testament than from the Old.

---

### HOME READINGS.

*M.* The Word made flesh. John 1. 1-18.
*Tu.* The Word in the beginning. Prov. 8. 22-32.
*W.* The Word with God. Heb. 1. 1-14.
*Th.* The power of the Word. Psa. 33. 1-11.
*F.* The Word made Life. 1 John 5. 1-15.
*S.* The Word the Light of the world. John 8. 12-32
**S.** The coming of the Word declared. John 1. 19-34.

### GOLDEN TEXT.

**The Word was made flesh, and dwelt among us.** John 1. 14.

### LESSON HYMN. C. M.

*Hymnal, No.* 216

In manifested love explain
Thy wonderful design;
What meant, thou suffering Son of man,
Thy streaming blood divine?
Didst thou not in our flesh appear,
And live and die below,
That I might now perceive thee near,
And my Redeemer know?
Might view the Lamb in his own light,
Whom angels dimly see;
And gaze, transported at the sight,
To all eternity!

**TIME.**—B. C. 4.

**RULERS.**—Octavianus (commonly called Augustus Cæsar), second emperor of Rome (Julius Cæsar being reckoned by modern historians as the first); Herod the Great, king of Judea.

**INTRODUCTION.**—This is simply the apostle's introduction to the history he is about to write. Old Testament history here closed. Its last word was to point to the Messiah to come. New Testament history begins. Its first word is to declare the coming of the

Messiah. There is no history in this lesson except the record of verse 6. We elsewhere learn of this John that he was our Lord's cousin, and six months older than our Lord. Of our Lord we elsewhere learn of his birth at Bethlehem, his life in Egypt, and his return to Nazareth. The next lesson will begin the history.

DOCTRINAL SUGGESTION.—The incarnation of Christ.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The Word With God,** v. 1-5.

What six things are asserted concerning "the Word" in these verses?

Who is meant by the Word?

What essential doctrine is taught by these verses?

What is a word?

Why is Christ called a word?

How is the sinful condition of men exhibited in ver. 5?

How does the Golden Text sustain your answer to Question 2?

**2. The Word Made Flesh,** v. 6-18.

What way did God provide to announce to men that Christ had come?

What prophet had foretold that such a messenger should come?

What historic fact is foreshadowed by ver. 11?

What fact of grace is suggested by verses 12, 13?

On what plain condition do these verses make salvation rest?

In the plan of God for the world what part did Moses perform? ver. 17.

What was Christ's offer? ver. 17, 18.

#### Practical Teachings.

I. Christ is able to save because—
   1. He is almighty. ver. 3.
   2. He is all loving, ver. 11.

   But remember Christ's might cannot save one in his sins, and his love cannot save one who will not receive him.

II. John was content to be not a master, but only a servant; not *the light*, but only a witness—a signboard by the road-side.

III. In this lesson there is love for me—do I merit it? An example of loyal humility—do I follow it? A way shown by which I can become a son of God—have I walked it?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The Word With God,** v. 1-5.

Who was "at the beginning?"

Who is meant by "the Word?"

What does Paul say of Jesus in Col. 1. 17?

With whom was the Word present?

Who is the Word declared to be?

How long has the Word existed?

Who are declared to be one and the same God? 1 John 5. 7.

By whom were all things created? See Col. 1. 16.

In what way were men to be blessed through him?

How may men find life and light?

**2. The Word Made Flesh,** v. 6-18.

What man was divinely sent?

For what purpose was he sent?

What does the true light do for men?

What claim had Jesus upon men?

How was he treated?

What blessing is given to those who receive him?

What was John's testimony about Jesus?

What are his special gifts to men?

By whom is God revealed to men?

#### Teachings of the Lesson.

Where in this lesson do we learn—1. That Jesus is one with God the Father? 2. That Jesus gives to both body and soul? 3. That Jesus is the way out of darkness?

### QUESTIONS FOR YOUNGER SCHOLARS.

What is Christ called in this lesson? **The Word.**

What is the use of a word or words to us? **To help us express our thoughts and feelings correctly.**

Could we understand each other without using words? **Not distinctly or easily.**

How is Christ God's Word? **Because he makes God's love and God's will clear and plain to us.**

Why can he do this? **Because he is the Light of the world.**

What does he show us as our Light? **The blackness of our sins.**

Of what does he tell us as the Word of God? **Of God's wonderful love and mercy and forgiveness.**

Who refused to receive him as their Light? **The Jews, his own people.**

What does he give to those who receive him? **Power to become the sons of God.**

What is that power? **Power to grow pure and holy, like God.**

Who alone can give us that power? **Christ Jesus.**

Whom did God send to bear witness to the Light of the world? **John the Baptist.**

What did John proclaim? (Repeat the Golden Text.)

What is the meaning of the "Word made flesh?" **Christ took our weak and suffering nature to be his own.**

What glory did he show the world? **The glory of a holy life and mighty works.**

Who came to bring God's law? **Moses.**

Who came to show us God's love and truth? **Jesus Christ.**

#### Words with Little People.

If you put *Jesus* in the place of "*the Word*" in the Golden Text, I think you will understand it better.

"This is the *sweetest story, wonderful, strange*, and *true*,
Jesus, the King of Glory, *once* was a *child like you*:
Think you not he's forgotten, it was long, long ago;
No, the dear Lord remembers; O! and he loves you so!
Loves you for aye and forever: it was *to you* he *came*,
Deep in his heart is graven *every childish* name."

### THE LESSON CATECHISM.

[For the entire school.]

**1.** What is the opening sentence of the Gospel according to John? **"In the beginning was the Word."**

**2.** Who is meant by the Word? **The Son of God.**

**3.** What is said of him before he came to earth? **"The Word was God."**

**4.** What does the Golden Text say of the coming of God's Son to earth? **"The Word,"** etc.

**5.** What did Christ come to bring? **Grace and truth.**

**6.** What right and privilege does he give to those who receive him? **Power to become sons of God.**

### TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

### ANALYTICAL AND BIBLICAL OUTLINE.

#### Aspects of Christ.

I. THE WORD OF GOD.

*The Word was with God....was God.* v. 1.

"His name is called The Word of God." Rev. 19. 13.

"Unto the Son....Thy throne, O God." Heb. 1. 8.

II. THE CREATOR OF THE WORLD.

*All things were made by him.* v. 3.

"By whom also he made the worlds." Heb. 1. 2.

"By him were all things created." Col. 1. 16.

III. THE LIFE OF MEN.

*In him was life.* v. 4.

"Brought life and immortality to light." 2 Tim. 1. 10.

"Christ, who is our life." Col. 3. 4.

IV. THE LIGHT OF MEN.

*The true Light, which lighteth every man.* v. 9.

"I am the light of the world." John 8. 12.

"A light to lighten the Gentiles." Luke 2. 32.

V. THE SON OF MAN.

*The Word was made flesh.* v. 14.

"God was manifest in the flesh." 1 Tim. 3. 16

"Took upon him the form of a servant." Phil. 2. 7.

VI. THE SON OF GOD.

*The only begotten Son.* v. 18.

"This is my beloved Son." Matt. 3. 17.

"He gave his only begotten Son." John 3. 16.

### THOUGHTS FOR YOUNG PEOPLE.

#### What Christ Brings to Us.

**1.** Christ brings to us God's word, because he is "the Word," revealing the very thought of God. Just as a prince brings to people the mind of his father the King, just as the prime minister knows the secrets of the government, so Christ brings to us the word of God. v. 1–3.

**2.** Christ brings to us true spiritual life. He is "the life," and since only life can impart life, we can receive the life of God into our natures only by coming into fellowship with Christ. The earth is dead until the living seed is dropped into it; so our humanity, until Christ enters it. v. 4.

**3.** Christ brings to us light. A room in darkness is made bright when a lamp is lighted in it. How dim and feeble is our knowledge of God, of truth, of duty, and of destiny, without Christ! How much we know when he gives us light. v. 5–9.

**4.** Christ brings to us sonship. Through him we receive the right to become children of God, a privilege higher than to be a prince on earth. When the young Duke of Hamilton was dying he said to his brother, "Douglas, in an hour you will be a duke; but I shall be a king!" v. 10–13.

**5.** Christ brings to us grace, the news that we have God's favor. Heathen peoples in every age have believed that the gods were unfriendly to men, and must be appeased or placated. Christ comes as the token that God's attitude toward the world is one of love. v. 14–18.

---

### An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

Two or three years ago a town in the North of England was in great need of water. The sources close at hand were quite insufficient to supply the want. Miles away, up among the lofty hills, encompassed by wild crags, there lay in calm and solitary freedom a pure, clear, unsullied lake. Enough water there for the city's needs! But the toiling myriads below could never reach it, and the very idea of that pure and lovely water, so secluded that the eyes of the ordinary tourist seldom rested on it, being utilized to meet the requirements of dingy street and close alley, seemed at first incongruous. Human skill and labor were, however, sufficient to bring the treasure stored up in the heights down to the doors of the thirsty dwellers in the city, and save them from a famine (if we may so speak) of water. And human skill has done more even than that. What seems further beyond the reach of mortal hands than the lightning, shooting through the heavens more rapidly than the eye can follow? And yet Benjamin Franklin succeeded in attracting it sufficiently to discover its real nature. And that very electric fluid which makes the grandeur and the terror of the storm has been brought to minister to many of our common needs, and bears our messages, swiftly and harmlessly, from place to place.

Something far more wonderful is our subject to-day.

John begins his Gospel by telling us of One high above, not only our reach, but our very thought. He leads us up higher than the mountain lake, higher than the lightning. The lake and the lightning both had a beginning. The One of whom he has to tell us was in the beginning. He did not begin when these began; he was already. It is he of whom the Psalm speaks: "From everlasting to everlasting thou art God." Psa. 90. 2. And not only that, but lake and lightning, mountain and storm, the earth and the heavens, were "made by him, and without him was not any thing made that was made." We can hardly look up to such a lofty height as this, but must say, like David: "Such knowledge is too wonderful for me; it is high; I cannot attain unto it."

I was once reading a very fascinating book. Further and further it led me on, until it got into realms beyond my understanding. I read on and on, but it was of no use. The words I read conveyed no tangible idea to my mind. So I stopped and put the book away. The matter was of no actual importance to me, I could very well do without it. But it is not so here. The wonderful things of which John has to tell us are of the utmost importance. We cannot do without this One who "was in the beginning." We depend upon him. We need him. For look what we next read: "In him was life; and the life was the light of men." No life, no light, without him.

We need him, and we cannot reach up to him. That is the state of the case. But the teacher may find his class have no sense, or, at any rate, small sense, of that need. This does not alter the case. A little child cannot live without air, yet it is entirely unconscious of the fact—a fact which older ones know and recognize. We do all need him. But what then? How was it possible for the need to be met?

Read on and see. "The light shined in darkness." Like the sunshine, millions of miles beyond our approach, yet pouring its health-giving rays down over this earth, lighting up the deserts equally with the fruitful field, and penetrating into lonely nooks and obscure corners—so the Light of lights shone down. He who could not be dimly reached up to, chose in love and grace to manifest the life and light which were alone in him. All the noble impulses, all the pure feeling, all the deeds of self-sacrifice which adorned the ancient world, all of good wherever it could be found, was a reflection of the rays of the Sun of righteousness. But men did not know it. "The light shineth in darkness; and the darkness comprehended it not."

At length the day came when the light was to be more fully manifested. Read on: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light." And lo! while John is yet speaking and preparing the minds of men for what is to come, the Light is among them—not shining from afar, but actually in the midst of them. Thirty years he had been among men, and they had not perceived

him. "He was in the world, and the world was made by him, and the world knew him not."

I have endeavored thus to suggest how the subject of our lesson may be introduced; I can only very briefly indicate the lines to be followed in carrying it through.

*First.* In what form did the Light appear among men? Our Golden Text gives the answer: "The Word was made flesh." The eternal, self-existent One actually became man—took human body and human soul, for this is what the term "flesh" stands for—human nature in its mysterious complexity. And his glory, "the glory as of the only begotten of the Father," shone through this veil of flesh, as the wonderful colors of sunlight shine through a dewdrop, softened and brought down to the limits of our feeble gaze. Thus he revealed to us the Father. Ver. 14. The holiness, the compassion, the love, the grace, the faithfulness, of God, all were shown in the daily walk of the man Christ Jesus. And therefore he is called the Word, since it is by words that persons reveal to others their inner life and character. If we want to know God we must study to know Christ.

*Second.* What followed the appearance of this Light among men? When the electric fluid is at hand to do man's bidding he does not refuse it; when the refreshing waters are brought to him from the cool heights he does not reject them. But when the Word came forth from the bosom of the Father, when the Light came from above to brighten our earthly pilgrimage, and give us joy and gladness for all eternity, he was coldly received; he was despised; he was even rejected. "He came unto his own, and his own received him not."

But some few were attracted by the shining forth of his glory. They came near and "beheld" him, "full of grace and truth," and received him. And here we close with another wonder. The children of earth, poor, sinful, frail human beings, compared in their insignificance and evanescence to the "grass of the field" (1 Pet. 1. 24), are by him grafted with a new nature, made partakers of his own nature (2 Pet. 1. 4), and raised to the dignity and glory of "sons of God." Marvelous transformation! But how is it brought about? We shall see in the next lesson.

---

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

It might be well to open the lesson with a word-picture of St. John in Ephesus, in old age, the last of the apostles on earth. The Church was now established, and its doctrines had been settled, but a fuller revelation was needed, and John, who had dwelt in the very heart of Christ, was the one to present it....Compare the opening of this gospel with that at the beginning of Genesis....Show the aspects in which Christ is revealed to us in this lesson, for which see the Analytical and Biblical Outline, of which the texts should be read by the scholars, while the teacher states and illustrates each point....Show also the benefits which Christ brings to us, as presented in the Thoughts for Young People....Also, as an application, what are our duties toward Christ, as suggested in this lesson? 1.) To apprehend Christ (Rev. Ver., ver. 5). 2.) To believe in Christ (ver. 7). 3.) To receive Christ (vers. 11, 12). 4.) To enjoy our privileges in Christ (vers. 12, 13).

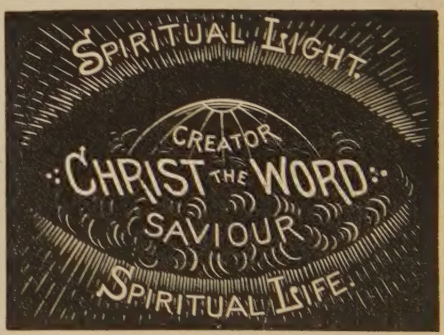
**References.** FREEMAN'S HAND BOOK. Verse 18: In the bosom, 814.

### Songs from the Epworth Hymnal.

8. Come, thou almighty King.
4. Praise the Rock of our salvation.
46. Holy, holy, holy.
65. All hail the power of Jesus' name.
66. Crown him with many crowns.
77. Beautiful Saviour.
100. Wondrous words.
98. Grace, 'tis a charming sound.
167. O could I speak the matchless worth.

### Blackboard.

BY J. B. PHIPPS, ESQ.




The diagram makes "CHRIST, THE WORD" prominent, as should be done in all Sunday-school teaching. He is the *Creator* of the world. He is the *Saviour* of the world. From him come all spiritual light and spiritual life.

---

THE | With God / One with God / Reservoir of Life / Divine Revealer | IS CHRIST.

EXPLANATION. I. "*With.*" Means one eternal, infinite God. II. "*One.*" Not one of two, but God himself. III. "*Reservoir.*" In which all life is stored, and from whence all life and light flows. IV. "*Divine.*" Through whom God reveals himself to man. The Light that reveals truth and love. Conclusion: *The Word is Christ.*

### Lesson Word-Pictures.

A Light shining down through a prism of angels and making a marvelous glow above the fields of Bethlehem. A Light shining at Nazareth through a child's beautiful life. A Light shining in the wilderness and by the banks of the Jordan through words of wisdom and love. A Light shining across the waters of Galilee in a ministry to the sick and suffering. A Light shining on a lonely mountain slope and breaking up the night with the glories of the Transfiguration. A Light that seems to expire amid the gloom of Gethsemane and the thick darkness of Calvary, but kindles again and bursts from the tomb in the garden amid the splendors of the Easter Dawn.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus, God's Word to Us.*

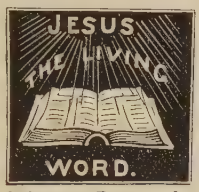
INTRODUCTORY. Tell that John, the apostle who loved Jesus so truly when he was young, lived to be very old, and loved him more and more all the time. When an old man he wrote a book about Jesus, and we are going to have lessons now from this book. Some facts about John in his intercourse with Jesus on earth would please the children, and they will be interested to know that when so old that he could no longer preach long sermons he would just preach this short, sweet sermon over and over again, "Little children, love one another!"

Print "Word" on the board. Talk about words, what they are, what they are used for, etc. Print "Baby," and ask children what they think of when they see the word. Help them to see that they think of a real, live baby, little brother or sister perhaps. Now print "Boat." What do you see with the eye of your mind when you look at this word? Not a person, this time, but a thing, an object. Thus show that a word calls up the image of a person or thing, or helps to clothe a thought or feeling.

JESUS IN THE BEGINNING.

Read from a Bible, the larger the better, verse 1. Have it repeated, clause by clause. Then read, putting *Jesus* in place of *Word*. Illustrate all things beginning in God by showing an apple or other fruit, asking what was before the apple, what before the flower, what before the bud, the tree, the seed? Show that somewhere it had a beginning, and that was God. Read verse 3, and teach that our beginning was in God, and without him, Jesus, the Word, we should have no life. Call for Golden Text. Have it repeated with *Jesus* in place of *Word*. Talk a little about the birth and life of Jesus, and make sun's rays on the board.

JESUS, GOD'S WORD.




Finish symbol, not yet putting in letters. Show Bible. Is this book Jesus? No, but it tells about him. The Word was alive, ate and slept and talked. What for? Why did God send Jesus? Just as a word shows, makes known something, a person or thing or thought or feeling, so Jesus makes known God, his thought, his feeling for us. When we see the word "Jesus," we see God's love for us. Make this thought clear to the children by ample illustration. It is real and deeply important truth. Tell what John's work was—to tell people to look at Jesus, the Light. He was not the Light, but pointed to it. So we can point to Jesus, the Word of God to us, and the Light of the world.

---

A. D. 27.] **LESSON II. THE FIRST DISCIPLES.** [April 11.

**John 1. 35-51.** [*Commit to memory verses* 40–42.]

35 Again the next day after, John stood, and two of his disciples;

36 And looking upon Je'sus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Je'sus

38 Then Je'sus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was An'drew, Si'mon Pe'ter's brother.

41 He first findeth his own brother Si'mon, and saith unto him, We have found the Mes-si'as, which is, being interpreted, the Christ.

42 And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'na: thou shalt be called Ce'phas, which is, by interpretation, A stone.

43 The day following Je'sus would go forth into Gal'-i-lee, and findeth Phil'ip, and saith unto him, Follow me.

44 Now Phil'ip was of Beth-sa'i-da, the city of An'drew and Pe'ter.

45 Phil'ip findeth Na-than'a-el, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'a-reth, the son of Jo'seph.

46 And Na-than'a-el said unto him, Can there any good thing come out of Naz'a-reth? Phil'ip saith unto him, Come and see.

47 Je'sus saw Na than'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no guile!

48 Na-than'a-el saith unto him, Whence knowest thou me? Je'sus answered and said unto him, Before that Phil'ip called thee, when thou wast under the fig-tree, I saw thee.

49 Na-than'a-el answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Is'ra-el.

50 Je'sus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

### General Statement.

For thirty years Jesus of Nazareth had been growing up into preparation for his work. John the Baptist had stirred the people and made ready a chosen few, the choicest spirits of their time, to receive their Lord. On the afternoon of a certain day, the Baptist and two of his followers were standing near the river Jordan, probably upon its eastern bank, not far from the place where their ancestors had walked across the flood, fifteen centuries before. One of these two disciples was the practical Andrew, the other was the deep-thoughted John. They saw that their master the prophet was gazing steadfastly upon a stranger, who was passing by. It was Jesus, who had just come from the wilderness of temptation, and bore upon his face the serene look of conquest. The Baptist pointed toward him, and said, "Behold the Lamb of God!" We do not wonder that after such an introduction the two young men left the side of their former teacher, and followed this new Star. They spent the few hours of that day in converse with the Saviour, and left his presence fully believing in him as the Messiah of Israel. Each sought his own brother with the glad news that the Consolation of their people had come. Andrew found his brother first, and led him to Jesus. He had been before Simon the son of Jonas; he is henceforth to be known throughout the world as Peter, the Rock. On the next day another disciple is added to the little company, and he in turn brings another, Nathanael, who at first doubts, but at one glance into the Saviour's face, and one sentence of power from his lips, accepts him as the Son of God and the King of Israel. Thus the little company grows, and in the first two days of its history the Church which is to embrace the whole world counts six members around its Head.

**Explanatory and Practical Notes.**

**Verse 35. Again the next day.** The day after John the Baptist pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world!" **John.** Not John the evangelist who writes this record, but John the Baptist, who was just now closing his ministry. **Stood.** Rev. Ver., "was standing;" as if in silent expectation of the Saviour's coming. **Two of his disciples.** One was Andrew (ver. 40), the other was John himself, who is now telling us of his first sight of Jesus, an event never to be forgotten.

**36. Looking upon Jesus.** The expression indicates an earnest looking, a penetrating glance. **As he walked.** He had just come from the temptation in the wilderness, and was now ready to begin his Father's work. **Behold the Lamb.** A sentence of mighty self-denial, for the speaker knew full well that it would cost him the loss of his own disciples, that his own light must pale before the rising of the Sun. **The Lamb of God** refers not only to the purity of Jesus, but to the fact of his sacrifice for the sins of the world. The use of this expression here shows the deep spiritual insight of John the Baptist into the scheme of redemption. (1) *The mission of every teacher is that of pointing to the Lamb of God.*

**37. Heard him speak.** They had seen him point to Jesus before, and now they understood this as a suggestion to seek Jesus. **They followed Jesus.** Not in the sense of discipleship, as the same men afterward followed Jesus, but literally, "they went after him;" desiring a better acquaintance. Yet this was the day of their conversion, for it was the beginning of their fellowship with and faith in Jesus.

**38. Then Jesus turned.** He was aware of their purpose, and met them half-way in it. (2) *So Christ is conscious of each soul that takes a step toward himself.* (3) "*Our Lord always welcomes and waits for those who seek him.*"—*Peloubet.* **Saith unto them.** The evangelist John has not forgotten the first words which he heard from the lips of Jesus. **What seek ye?** Not "whom seek ye?" but "what?" that is, for what purpose do you seek me? The question was not asked in ignorance, for he knew their inmost thoughts, but to draw out their desires. **Rabbi....Master.** *Rabbi* is a Hebrew word, meaning *master* or *teacher.* John translates it for the benefit of his Greek readers. Notice that the same word in Matthew's gospel remains untranslated, for Matthew wrote for Jews. **Where dwellest thou?** Better as in Rev. Ver., "where abidest thou?" for the reference is not to a permanent home, but to a temporary stopping-place. They desired an opportunity for extended conversation. (4) *The heart that hungers after Christ is not content with a brief meeting, but desires constant communion.*

**39. Come and see.** Such is the "invitation of Christ still, to *come* by faith and then to *see* in personal experience. **Abode with him that day.** John has not told us what was said in that wonderful conversation, the first of many with his Lord; but its result was such a clear conviction and a strong faith that both of the hearers went forth saying, "We have found the Messiah!" (5) *Those who will candidly meet Christ will believe in him.* **It was about the tenth hour.** The ancients divided the day from sunrise to sunset into twelve hours, so that this would be four o'clock in the afternoon.

**40. One of the two.** The other was undoubtedly John himself, who every-where avoids the mention of his own name. **Andrew.** He was a fisherman of Galilee, living at Bethsaida, and in partnership with his brother Simon. He is mentioned but three times in this gospel, and every time it is suggested or stated that he brought some one to Jesus; so we may take him as the type of the individual worker, who seeks souls one at a time.

**41. He first findeth.** The expression intimates that each man went to find his own brother, and that Andrew found *his* brother first. (6) *The new disciple should begin at once to work for his Master.* (7) *The best place in which to begin Christian work is at home.* **His own brother Simon.** As is often the case, the worker for one soul that day wrought better than he knew, for he led to Jesus one who was destined to be the chief of the twelve and a founder of the Church. (8) *No one knows what great results may follow from a word in season.* **We have found the Messias.** The Hebrew word *Messiah*, meaning the same as the Greek *Christ*, "the Anointed;" the person whom the Jews expected as the deliverer and prince of their nation. **Being interpreted, the Christ.** John translates the Hebrew term for the benefit of his Gentile readers.

**42. He brought him.** We may not be able to preach great sermons, like Peter, but we can bring our friends to Jesus, like Andrew. **Jesus beheld him.** The original here indicates a fixed, penetrating look, Rev. Ver., "looked upon him." It was a look which saw all the glorious possibilities in Peter's nature. **Simon the son of Jona.** Rev. Ver., "Simon the son of John." He had never met him before, yet he displayed a divine knowledge of his character and history. **Thou shalt be called Cephas.** A Hebrew word meaning "rock." Perhaps referring to the strength of his character, perhaps to his rank as the founder of the Church by his noble confession of Jesus as "the Christ, the Son of the living God." Matt. 16. 16. **By interpretation, A stone.** Rather, as in the Rev. Ver., "Peter." Again John translates the Hebrew word into its Greek equivalent.

**43. The day following.** This chapter notes the occurrences of four consecutive days, a characteristic of John's gospel, which more than any other has the precision of an eye-witness. "See how closely," says Bishop Hall on this verse, "Christ applied himself to his business!" **Go forth.** From the valley of the Jordan, perhaps not far from the Dead Sea, though Conder thinks he was then just south of the Sea of Galilee. **Into Galilee.** The northern of the three provinces west of the Jordan, and the one which was the home of Jesus. He was on his way to attend the wedding at Cana, related in the next chapter. **Findeth Philip.** Another of the twelve apostles, and a man of practical mind, who did not possess John's deep spiritual penetration, but required to have truth made very clear before he could apprehend it. See John 6. 5; and 14. 8, 9. Perhaps it was well for us that there was such a nature among the twelve, to bring the divine teaching to our level. **Follow me.** In the gospels these words always appear to be a call to become a disciple; so that if Andrew was the first to seek Christ, Philip was the one first called.

**44. Now Philip.** We must not confuse this Philip with the other Philip who talked with the Ethiopian. Acts 8. **Bethsaida.** "Fishtown," a village on the north of the Sea of Galilee, where the river Jordan flows into it. **The city of Andrew and Peter.** Perhaps their birthplace, for the other gospels hint that their business was at Capernaum, and that Peter resided there. Mark 1. 16, 21, 29; Luke 4. 31, 38.

**45. Philip findeth Nathanael.** It is noticeable that each one of these earliest disciples found another, and thus the little company grew. **Nathanael** is supposed to be the same with the apostle called Bartholomew, "son of Tholmai," in the other gospels. He came from Cana in Galilee. **We have found him.** Notice the eagerness and enthusiasm of these young converts in their testimony. **Of whom Moses.** "The law" was the general term for the five books of Moses, which the Jews of that age found full of predictions of the Messiah. **And the prophets.** Nearly all the books which we call historical were reckoned as "the former prophets" by the Jews, while the prophetical books were called "the latter prophets." **Jesus of Nazareth.** John gives no account of the early history of Jesus, but in more than one place shows that he knew of his birth at Bethlehem and his early life at Nazareth. **The son of Joseph.** Philip here speaks of Jesus as he was generally mentioned, Joseph the carpenter being his reputed father.

**46. Can there any good thing?** Nazareth was a small village, held in contempt by the neighboring places, as Galilee itself was despised by Judea. Nathanael was unwilling to believe that such a place could give the Messiah to Israel. (9) *How many prejudge Christianity before they have examined it.* **Come and see.** So deep is Philip's conviction, that he is sure Nathanael will be convinced if he will only see Jesus. (10) *The best way to win belief is not by argument, but by experience.*

**47. Jesus saw Nathanael.** How deep that divine insight! (11) *Let us not forget that those same eyes see us through and through.* **Behold an Israelite indeed.** One who in spirit and character is what an Israelite should be. **In whom is no guile.** The word in the original is that translated "subtlety" in Gen. 27. 35. It might be paraphrased: "Behold one who has the true spirit of Israel, in whom is nothing of Jacob."

**48, 49. Whence knowest thou me?** He was startled to meet One who could read his inmost thought, and he might well be. **When thou wast under the fig-tree.** Perhaps he had been there in meditation and prayer immediately before Philip called for him. **Thou art the Son of God.** In a moment he passes from scornful unbelief to a strong and lofty faith, and makes a clearer confession than any other of the disciples had yet given.

**50, 51. Thou shalt see greater things.** Miracles which would far surpass that which he then witnessed. **Heaven open.** The heavens were opened for Christ to descend, and have remained open ever since through him. **Angels of God.** Referring to the communion between redeemed souls on earth and divine beings in heaven through the medium of Christ Jesus. All the intercourse between God and man is through Jesus, who stands as Jacob's ladder on earth, yet reaching up to heaven.

### HOME READINGS.

*M.* The first disciples. John 1. 35–51.
*Tu.* The disciples' strength. John 15. 17–27.
*W.* The test of discipleship. Matt. 10. 32–42.
*Th.* Blessings to disciples. Matt. 5. 1–16.
*F.* The twelve disciples. Matt. 10. 1–15.
*S.* The seventy sent. Luke 10. 1–16.
*S.* The joy of discipleship. Luke 10. 17–24.

### GOLDEN TEXT.

**The two disciples heard him speak, and they followed Jesus.** John 1. 37.

### LESSON HYMN. 12, 9.

*Hymnal, No.* 442.

O how happy are they,
Who the Saviour obey,
And have laid up their treasure above!
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.

'Twas a heaven below
My Redeemer to know,
And the angels could do nothing more,
Than to fall at his feet,
And the story repeat,
And the Lover of sinners adore.

**TIME.**—Probably during the year A. D. 27, and early in the year, as it was before the first Passover of his ministry.

**PLACE.**—Bethabara, east from Jerusalem, a ford of Jordan, where John had baptized. The place of gathering was across the river; hence, Bethabara beyond Jordan.

**RULERS.**—Tiberius, third emperor of Rome, calling Julius Cæsar the first; Pontius Pilate, the sixth procurator of Judea; Herod Antipas, tetrarch of Galilee; Philip, tetrarch of Iturea and Trachonitis; Lysanias, tetrarch of Abilene; and Annas and Caiaphas, high-priests.

**CONNECTING LINKS.**—The boyhood of the two men introduced in the last lesson has passed. One, the Nazarite from the wilderness of En-Gedi, has nearly fulfilled his work. The other, the carpenter's Son from Nazareth, has not yet begun his, but is at its threshold. John has baptized Jesus, and he has gone into the Mountain of Quarantania and been tempted of the devil. He has come again to Jordan, and John has witnessed "this is the Son of God." The effect of it all appears in our lesson.

DOCTRINAL SUGGESTION.—The Lamb of God.

### QUESTIONS FOR SENIOR STUDENTS.

**1. Pointing to the Lamb,** v. 35, 36.
By what singular title is Jesus here called?
What would such a name naturally suggest to one who knew Jewish history?
What are the characteristics of the lamb among animals?
What were the traits of Jesus' character?
What is it possible that the two disciples thought?

**2. Following the Lamb,** v. 37–40.
What does the Golden Text say they did?
In what did this *following* result? ver. 38.
How did they acknowledge that he was their superior?
Who were the two disciples?
What is known about Andrew? Matt. 4. 18, 19; John 6. 8, 9; 12. 20, 22.

**3. Leading to the Lamb,** v. 41–51.
What reason is given in ver. 41 for the following mentioned in ver. 37?
How many persons are shown to have followed Jesus in this lesson?
Which disciple followed without being called or led to Jesus?
Which one did Jesus call?
Which one showed his familiarity with Scripture?
What was there in Philip's speech that made Nathanael doubt?
Why should this make him doubt?
What promise did Jesus make for the future?

#### Practical Teachings.

1. Andrew heard but a single sentence—"*Behold the Lamb!*" It was enough for him. But all the Lamb's wonderful life is not enough for some. Is it for you?

2. Andrew is not much spoken of in the Bible story. But all the while he was bringing others to Jesus. Are you?

3. Jesus turned to see Andrew following, and welcomed him. Have you tried what he will do if you follow him?

4. Nathanael's conversion was instantaneous. He saw, heard, believed, and confessed. Have you? You may be saved now. Will you?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. Pointing to the Lamb,** v. 35, 36.
After what event was this the "next day?"
Who were with John?
To whom did he call their attention?
What title did he give to Jesus?
When previously had he given him this title?

**2. Following the Lamb,** v. 37–40.
What did John's disciples do?
Who noticed their following?
What question did he ask them?
What was their answer?
What invitation did they accept?
What was the name of one of the disciples?

**3. Leading to the Lamb,** v. 41–51.
Whom did Andrew first seek?
What did he tell him?
Where did he lead him?
What name did Jesus give to Simon? Matt. 16.18.
What townsman of the brothers was next called?
Whom did Philip bring to Jesus?
What did Jesus say to him?
How did he convince Nathanael of his divine knowledge?
What was Nathanael's confession?
What approval of his faith did he receive?

#### Teachings of the Lesson.

Where in this lesson do we find—
1. The call to service?
2. The testimony of faith?
3. The reward of faith?

### QUESTIONS FOR YOUNGER SCHOLARS.

What did John the Baptist proclaim Jesus to be? **The Lamb of God.**
Why? **Because he was slain as a sacrifice for sin.**
Who heard these words of John? **Two of his disciples.**
What did they do? **They left him and followed Jesus.** (Repeat the Golden Text.)
How did Jesus receive them? **He took them to his home.**
What did they become? **His disciples.**
What were the names of these disciples? **Andrew and John.**
What did Andrew do? **He brought Simon, his brother, to Jesus.**
What did Jesus tell him? **"Thou shalt be called Cephas."**
What is the meaning of Cephas? **Peter.**
What did Jesus say to Philip? **"Follow me."**
What did Philip tell his friend Nathanael? **"We have found Jesus of Nazareth."**

What did Nathanael become? **A disciple of Jesus.**
What did Jesus promise Nathanael? **That he should see great things.**
By what other name is Nathanael known? **By the name of Bartholomew.**
What does Jesus say to each one of us? **"Follow me."**

**Words with Little People.**

The most important thing *to do, after* our *sins* are *forgiven*, is to *follow Jesus.*

To follow Jesus is to *love* him *best*,
To follow Jesus is to *obey* him *first*,
To *do his* will instead of my *own*,
To *trust* him in *every thing*,
To *keep near* him *always*.

What would you ever do, darlings, if Jesus had called *only a few*, and had taken the *old* and *wise*, and *left* out *you?*

**THE LESSON CATECHISM.**

[For the entire school.]

**1.** Who came to prepare the way for Christ? **John the Baptist.**
**2.** What did he say of Jesus? **"Behold the Lamb of God."**
**3.** Who heard John the Baptist say this? **Two of his disciples.**
**4.** What did they do, as told in the Golden Text? **"The two,"** etc.
**5.** What did one of these two disciples say to his brother Simon? **"We have found the Christ."**
**6.** Who were among the earliest disciples of Jesus? **Andrew and Peter, Philip and Nathanael.**

**TEXTS AT CHURCH.**

*Morning Text*.....

*Evening Text*.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**Various Relations to Jesus.**

I. Looking upon Jesus.
*Looking upon Jesus as he walked.* v. 36.
"I beheld, and, lo....a Lamb." Rev. 5. 6.

II. Pointing to Jesus.
*He saith, Behold the Lamb of God.* v. 36.
"Not to know any thing save Jesus." 1 Cor. 2. 2.

III. Seeking Jesus.
*Heard him speak....followed Jesus.* v. 37.
"Seek ye the Lord while he may be found." Isa. 55. 6.

IV. Talking with Jesus.
*Abode with him that day.* v. 38, 39.
"Our fellowship is with....Jesus Christ." 1 John 1. 3.

V. Telling about Jesus.
*We have found the Messias.* v. 41.
"That which we have seen....declare we." 1 John 1. 3.

VI. Leading to Jesus.
*He brought him to Jesus.* v. 42.
"Come thou with us." Num. 10. 29.

VII. Believing in Jesus.
*Thou art the Son of God.* v. 49.
"Faith cometh by hearing." Rom. 10. 17.

**THOUGHTS FOR YOUNG PEOPLE.**

**The Growth of the Kingdom.**

**1.** The kingdom of Christ grows from small beginnings. There was a time when the entire body of Christ's followers consisted of two persons, John and Andrew. From that small number it has grown until it now embraces the world.

**2.** The kingdom grows gradually. It did not at once leap into large numbers. "First the blade, then the ear;" two, four, six believers; twelve disciples following Jesus, a hundred and twenty at the close of his earthly life, three thousand on the day of Pentecost. It has advanced, but not in a sudden or tumultuous manner.

**3.** The kingdom grows by the personal experience of its members. Andrew talked with Jesus, and was convinced; Philip saw him and believed; Nathanael doubted until he met Jesus, and then accepted him at once. Each member of Christ's true Church has been in personal contact with his Lord.

**4.** The kingdom grows by personal testimony. John the Baptist bore his testimony, and the two disciples who heard it sought Jesus; in turn Andrew and Philip tell others, and they too come to Christ. So now, the testimony of converted men and women is the great power of the Gospel.

**5.** The kingdom grows by the personal investigation of inquirers. Andrew and John went personally to find out who Jesus was, and they came away believers. Nathanael doubted at first, but accepted the invitation to "come and see," and when he had talked with Christ, believed with all his heart. The Gospel does not shirk investigation, but courts it from every honest inquirer.

**English Teacher's Notes.**

It is a delight to many of us, whether old or young, to go back in thought over pleasant scenes through which we have passed, and to relate them to others. And no scenes or stories come so vividly home to the mind as those related by an eye-witness. We have such a scene and such a story before us at the very outset of John's gospel. After the wonderful words of introduction which we considered last time, and a further account of the Baptist's testimony concerning Him who is the subject of the history, the evangelist passes on to the moment when the "Light of life" first shone upon himself, when, to use the words of Paul, "God who commanded the light to shine out of darkness" shone into his heart and into the hearts of six others "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

John says little enough about himself, about his companion, Andrew, the brother of Simon Peter, or about the others whose names figure in this narrative. But one thing is very manifest, they were seekers. The fame of John the Baptist's teaching had attracted them from their homes and their business in Galilee, and, not content with simply hearing his message and receiving baptism at his hands, they remained with him, drinking in the wonderful things he had to tell about the One who was preferred before him and listening while he showed them what "Moses in the law, and the prophets, did write" (verse 45), about the coming One.

And then, one memorable day they are at their teacher's side, when suddenly he stands still, lost in the contemplation of some object before him. What is it that has attracted his earnest gaze? They turn their eyes in the direction where his are fixed and see—no prophet dressed in camel's hair,

but One in the simple garb of a peasant from Galilee. But John looks upon him wonderingly and adoringly, and in a few short words announces who and what he is: "Behold the Lamb of God." And the two disciples wait for nothing more. At once they follow Jesus. And this is not out of curiosity—not for "a brief look, a passing word." Such would not content them. They have chosen him already as master and Lord, and he gives them at once the desire of their hearts, personal acquaintance with himself; "they abode with him that day." Here is the nucleus of the Church of Christ. It begins with two. But these two cannot be satisfied to remain alone. They must get others to show what they have found. In all the joy of newborn faith and love they seek each one his brother. And speedily the number is increased to four, for although James the brother of John is not mentioned at this time, it seems probable that he was not far off, and that he was not long after Peter. (We find him in all the lists of the twelve apostles placed among the first six.)

And there were other seekers near, who, though they had not seen Jesus, were seen and known of him. One was sought and called by the Lord himself: "Jesus findeth Philip and saith unto him, Follow me." The other, Nathanael, whom Jesus had seen "under the fig-tree" was brought by his friend. Thus in a short space the number of the disciples had risen to six—three of whom had been brought in by their friends. These six had "received him," and "to these gave he power to become the sons of God," because they had "believed on his name." The wonderful process of raising fallen, guilty, helpless man to become "partaker of the divine nature" had begun.

But how was it effected?

By the revelation of the "Lamb of God"—of his work, his person, his power.

*Of His Work.* What did the announcement of the Baptist convey to Andrew and John? A "lamb" was to them the acceptable offering, which Jehovah would receive (Gen. 4. 4), the sacrifice to be made daily (Exod. 29. 38, 39), the great type of redemption and of the putting away of sin. Exod. 12. 3. And, further, it was the type of God's provision for man's need. "My son, God will provide himself a lamb," said Abraham; and so it was; the sacrifice was provided and Isaac went free. In the "Lamb of God," then, the two disciples recognized the One who should absolve from guilt and bring them nigh to God. The previous day the Baptist had spoken of his taking away, or bearing, the sin of the world. And though they had not seen Jesus on that occasion, no doubt they knew what had been said of him. They did not yet understand all that that saying meant for him—that it meant his suffering, his agony, his death, and that the only way by which they could become the children of God was by his going down into the depths for them, and actually bearing their sins in his own body. 1 Pet. 2. 24. But so it was. None but a crucified Saviour will do for us. We cannot follow a holy and blameless example. But we can follow the Lamb (compare Rev. 14. 4) because his death is our life. So we have not, as teachers, to invite the members of our classes to follow the teaching of a moralist, or simply to aim at a high ideal; but to bid them come to One who died for them, one who was given to be their substitute, and thus to become their Life. This is the doctrine that transforms hearts.

*Of His Person.* The first two disciples believed the record of John and followed Jesus. And then he revealed himself to them. Of what passed during the hours they spent with him we know nothing, but we can well imagine that their hearts burned within them, and that, having made this wonderful and precious acquaintance with him, they were anxious for their brothers to enjoy the same. Nothing less than such personal acquaintance can satisfy the heart, or be a power in the life. And to this we may, in the Lord's name, invite those who hear our record of him. His word to each who is willing to receive it is: "Come and see."

*Of His Power.* That we, as messengers, need not fear to repeat that word we see from the example of Philip and Nathanael. Philip uses our Lord's own words. And in spite of his prejudices, the latter is attracted to the presence of Jesus. Once there, the revelation is made to him of One who sees, not only his movements and actions, but his very heart. And this makes him burst forth with the confession of faith: "Rabbi, thou art the Son of God, thou art the king of Israel!" Just so now, the "Lamb of God is not only a personal and tender Saviour, but an Almighty and exalted Saviour. He is a "lamb" stricken to death for us, but he is "the Lamb of God," our divine Redeemer.

"*Sons of God.*" Do any in our class covet such a name? Let them gaze upon the "Lamb of God," and the Holy Spirit shall so reveal his work, his person, and his power, that by this word they shall be born anew, partakers of the divine nature.

---

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

For centuries the unsolved problem of explorers was the source of the Nile, that river which in a thousand miles receives no tributaries, yet pours a mighty tide into the sea, which finds Egypt a desert, and turns it into a garden. Our lesson shows the origin of a greater and more benign stream—the Church of Christ....Contrast the vastness of the Christianity of to-day with its small beginning, when two men were its first believers....A good plan would be to present the persons of the lesson in order, each as a type of character: 1. John the Baptist, the herald of Christ, self-denying and generous. 2. Andrew, the man who brought people "one by one." 3. John, the deep, thoughtful mystic. 4. Peter, the bold, ardent leader. 5. Philip, the plain, practical man, who could not argue, but could say, "Come and see." 6. Nathanael, the skeptical but pure-hearted inquirer, who believes when he sees the evidence of Christ's divinity....Notice, too, the various kinds of example in Christian work shown by this lesson....See also the aspects in which it names Jesus: 1. The Lamb of God. 2. The Messiah, or Christ. 3. The theme of prophecy.

4. The omniscient One. 5. The Son of God. 6. The King of Israel. 7. The Mediator between earth and heaven.

**References.** FREEMAN. Ver. 38: Rabbi, 699. Ver. 39: The tenth hour, 806. Ver. 48: Under the fig-tree, 613.

**Songs from the Epworth Hymnal.**

257. Tell it out among the nations.
254. To the work.
243. The Church's one foundation.
230. Give me some work to do.
219. We praise thee, O God.
138. I lay my sins on Jesus.
132. Jesus my Saviour, thou Lamb of God.
121. Who'll be the next?
117. There is a Friend.
108. Jesus is tenderly calling thee home.

**Blackboard.**

BY J. B. PHIPPS, ESQ.

The diagram illustrates the growth of the kingdom of Christ on earth by an ear of corn, which represents the first disciples. They were the few seed-grains with which the great world-field was to be planted. [Illustrate further by showing the increase from a perfect ear of corn planted in good ground.]

JESUS SAID PHILIP SAID
**"COME AND SEE."**
WILL YOU COME?

CATCH-WORDS FOR BLACKBOARD REVIEW.

[*Note.* In reviewing the lessons, the following words may be written on the board, and used as memory helps.]

JNO.....Pointing.
2 DIS.....Asking.
JES.....Inviting.
AND.....Finding.
PHI.....Bringing.
NAT.....Believing.
JES.....Assuring.

**Primary and Intermediate.**

BY M. V. M.

LESSON THOUGHT. "*Come and See.*"

INTRODUCTORY. Talk about John the Baptist. Tell that he was sent by God to make the way ready for Jesus. A little while before Jesus began to preach, John came preaching. Describe his dress, style of preaching, etc. Tell how crowds followed him, how he baptized, and how one day he saw Jesus and said, "Behold the Lamb of God." If children do not understand why Jesus was called a Lamb, explain about the ancient sacrifice, etc.

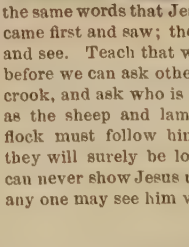
COMING TO JESUS.

If the class is restless, you can hold the little eyes by the use of the blackboard, even though you cannot make pictures. Make something to look like a path; three men standing together, (straight marks will answer, if you only name them.) Let the longer one be named John, and another Andrew, and tell that the third may have been John, the one who wrote this book. Let children guess who they were talking about, and make another mark at a little distance, to stand for Jesus. Tell what John said and what the two disciples did, removing the marks near John the Baptist, and placing them behind the one that stands for Jesus. Tell that these disciples went to Jesus as soon as they heard who he was, and that he is pleased when that is done now.

SEEING JESUS.

Tell how ready Jesus was to take these disciples with him to the place where he lived and to talk with them all day. Print "Come" on the board. Jesus said that to these men; he says it now to us. Print "See." He said that too. He wanted them to see him—his love, his power, his goodness. He wants us to see him. How do we see? Talk about the eyes of the body, and of the soul. We must open our natural eyes to see one another and our spiritual eyes to see Jesus. We open our natural eyes when we want to see somebody. So we must want to see Jesus before we will open our spiritual eyes. Do we want to see him now? Andrew and the other disciples did. Jesus said to them, "Come and see." He says it to us.

FOLLOWING JESUS.




Tell what Andrew did when he had seen Jesus. He went to get his brother Simon. Tell of Jesus' call to Philip, and Philip's quick obedience and prompt call to Nathanael. Tell that these men were following Jesus in getting others to know him. Show that Philip used the same words that Jesus did, "Come and see." Philip came first and saw; then he could ask another to come and see. Teach that we must ourselves come to Jesus before we can ask others to come. Use the Shepherd's crook, and ask who is the Good Shepherd. Teach that as the sheep and lambs follow a shepherd, so Jesus' flock must follow him. If they get away from him they will surely be lost. Impress the thought that we can never show Jesus until we have seen him, and that any one may see him who will "come."

**Lesson Word-Pictures.**

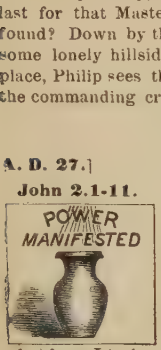
Rugged and rough stands John the Baptist. Upon his form is the raiment of camel's hair, and about his loins is the leather girdle. With this bold, intrepid leader are two of his disciples. But what is the master looking at? At One still grander than he, one who walks alone in his majesty and purity, and compels the Baptist's cry, "Behold the Lamb of God!" "Let us follow," is the disciples' thought. But he turns. He sees them. He accosts them. He leads them to his abode. They tarry with him, for the twilight hastens. What a door into heaven was that interview! What wisdom streamed from his mouth, and beauty shone in his life! Do men know of him? "Does Simon know?"

wonders Andrew. He finds Simon? He brings him to Jesus. The two face one another. What interest gathers about that first meeting between the great Master and that Peter who would passionately follow, shamefully betray, and then boldly proclaim, dying at last for that Master! And who is this the Lord has found? Down by the blue ripples of Galilee, or up in some lonely hillside-path, or in the jostling market-place, Philip sees the Master's kingly face. He hears the commanding cry, "Follow me," and turns to the Lord who calls. But who is this under the shaggy fig-tree? Who can see him in that seclusion? Does any one try to search out his resting-place under the thick, green leaves? There is a voice calling. It is Philip who takes Nathanael before the royal countenance of the Master whose glance afar had searched out his seclusion, and he now cries, "Under the fig-tree, I saw thee." And Nathanael, we see him in the attitude of reverence and love, as he bows before the Son of God, the King of Israel!

---

**A. D. 27.**] **LESSON III. THE FIRST MIRACLE.** [**April 18.**

**John 2.1-11.** [*Commit to memory verses* 1-5.]




1 And the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was there:

2 And both Je'sus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Je'sus saith unto him, They have no wine.

4 Je'sus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Je'sus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Je'sus in Ca'na of Gal'i-lee, and manifested forth his glory; and his disciples believed on him.

### General Statement.

From the valley of the Jordan, Jesus went up into the highlands of Galilee, attended now by a little company of followers. He came to Cana, the home of one of his disciples, and only a few miles distant from his own home at Nazareth. At Cana he hallowed by his presence a marriage-feast, and wrought his earliest miracle. Perhaps by the unlooked-for attendance of so large a company as Jesus and his followers, the supply of wine was exhausted. The mother of the Lord came to her divine Son, and, with the intuition of faith, informed him of the need, which she felt that he could supply. He showed her that his powers were not for her to control, but for his heavenly Father, and that when the right hour came they would be exercised. The hour came in that very moment, and the mother saw it, perhaps by the look of divinity upon his face, and she bade the servant fulfill his bidding. There were standing in the hall six large stone jars containing water for washing the guests' feet and hands before they reclined around the tables. Jesus calmly bade the servants to fill them brimful with water, and then to take out and bear to the master of the banquet. He knew not whence it came, but tasted it, and at once spoke across the table to the bridegroom, declaring that generally men offered their best wine first, and then that of poorer quality, when the taste had been dulled by drinking, but that he had kept his best wine until now. The unthinking company of feasters may not have known of the miracle, or, knowing it, may have accepted it in mere wonder, but the little group of disciples around Jesus saw in this miracle the tokens of the divine power, and believed in their Master the more implicitly.

### Explanatory and Practical Notes.

**Verse 1. The third day.** That is, from the day when Philip was called. The time between these two events was occupied in making the journey. (1) *How closely was the life of our great exemplar filled up with blessed toil!* **There was a marriage.** The feast at this wedding would be seven days in duration, but Jesus may not have come until near its close. **Cana of Galilee.** Either *Kefr Kenna*, four or five miles from Nazareth, or *Kana el-Jelil*, about six miles north of Nazareth. **The mother of Jesus.** Mary of Nazareth, who is never mentioned by name in John's gospel, because she belonged to his own family; and he is every-where careful to hold himself and his own in the background. **Was there.** We notice that Jesus "was bidden," while his mother "was there;" intimating that she was an intimate friend or relative, having some charge in the household, and speaking with authority to the servants.

**2. Jesus was called.** Rev. Ver., "was bidden." He may have been invited as a friend of Nathanael, who was a resident of Cana, or because of his mother's relation to the family. **His disciples.** They were at this time Andrew and Peter, James and John, Philip and Nathanael, and perhaps others. But they were as yet only followers, and are called *disciples* by anticipation. (2) *Christ honors a festal occasion by his presence, for the Gospel brings joy.* (3) *When we go to a feast, let us carry the spirit of our Master with us.*

**3. When they wanted wine.** Rather, as in Rev. Ver., "when the wine failed." Perhaps the coming of so large a number as Jesus and his followers exhausted the supply of wine. Whether the wine was intoxicating or not is immaterial, and absolutely uncertain. But ancient wines were much weaker than those now in use, and were besides diluted with water. Even if Christ and his disciples followed the custom of the age and country in drinking weak wine, we can find no warrant for our drinking whisky, or strong wine which awakens an appetite for whisky. If Jesus were in America to-day, would he drink or make any wine which would help to make drunkards? **The mother of Jesus saith.** Evidently, she desired to suggest to him to exercise his miraculous powers, just as prophets had done in other times and in like needs: for example, Elisha in 2 Kings 4. 1-7, 42-44. She was fully convinced that her son was a prophet as great as these ancient worthies, and could work miracles like theirs; but probably she did not understand his divine nature.

**4. Woman.** There is no lack of respect in this word, which could well be translated "lady," and was employed when Jesus addressed his mother from the cross. **What have I to do with thee?** Literally, "what is there to thee and to me?" He did not refuse, as the result shows, but he based his action upon the true principle, not submission to his earthly mother, but to his heavenly Father. The time had now come when he was to act no longer as the son of Mary, but as the Son of God. **Mine hour.** That is, the instant when he should manifest his Messiahship by a miraculous act. **Not yet come.** When then did it come? On that very day, perhaps at the moment after he had spoken, when having sundered the last earthly tie, and having fully submitted himself to his Father's will, he felt within his spirit the divine signal that the hour *had* come. (4) *We must maintain close fellowship with God if we would be guided by his counsel.*

**5. His mother.** In this lesson Mary shows the traits of implicit faith, deep spiritual insight, and full submission to her Son as a messenger of God. **Saith unto the servants.** Evidently she stood upon a footing dif-

ferent from the guests, and possessed authority. **Whatsoever he saith.** She left all in the hands of her Son, knowing that whatsoever was best he would do. (5) *Let us take these words as our motto in life.*

**6. There were set.** Notice in this Gospel everywhere the precision and minuteness of an eye-witness, John remembers the very scene, just as it stood on the day of the miracle. **Six water-pots.** Large jars, standing in the court, for use in the many washings required by the Jewish customs. **Purifying of the Jews.** This is alluded to by the evangelist for the sake of his Gentile readers, who had no such usages. As they were for the purpose of washing, of course they would contain water, and not wine. **Two or three firkins apiece.** The *metrete* or *firkin* contained about nine gallons, so that the entire quantity of water would be two or three hogsheads. But it is not necessary to suppose that *all* became wine. Only so much was transformed as was taken out by the servants.

**7. Jesus saith.** How calm the consciousness of power in his words! **Fill the water-pots with water.** Not a particle of wine was used, so that the result could not come from the dilution of wine with water. **They filled them.** "It is ours to fill the water-pots; it is Christ's to make the water wine. Duties are ours; events are God's."—*Ryle.*

**8. Draw out now.** This was done by letting down a vessel into the large jar. **The governor of the feast.** There is some doubt whether this was one of the guests, chosen to preside at the banquet, or (as the later expositors suggest) a head-waiter, hired to supervise the arrangements. **They bare it.** The change took place as the water was taken up and carried to the ruler of the feast. They took up water and poured out wine.

**9. Had tasted.** This verse shows the independent character of the testimonies to the miracle. **The ruler of the feast** knew that it was wine, but did not know whence it came, while **the servants which drew the water knew** whence it came, but did not know by what power it had been transformed.

**10. Saith unto him.** The language of the manager is given to show that it was genuine wine, and not a poor imitation, that Jesus had made. **Every man at the beginning.** He refers not to what was transpiring at that table, but to a common custom. We know from ancient writers how common was drunkenness at these feasts. It was generally not a noisy, quarrelsome intoxication, but stupefying in its effects. **Set forth good wine.** That is ever the world's way, to give its best first, and its bitter dregs afterward; but it is otherwise in Christ's kingdom, where there is joy at the beginning, and fullness of joy beyond, with no ending. **The good wine until now.** Thus did Jesus make this feast a parable of the blessings which his coming should bring to men.

**11. This beginning of miracles.** Plainly stating that this was the first miracle of Jesus. Hence the miraculous stories of Christ's childhood in the apocryphal gospels are mere fables. **Manifested forth his glory.** By it he showed his divine power, his goodness and grace, and the wealth of his nature. **Believed on him.** They already believed, but when they saw this miracle their faith was greatly strengthened. We do not read, however, of any permanent effect upon the guests. They wondered, but soon forgot, or failed to be drawn into the circle of believers.

### HOME READINGS.

*M.* The first miracle. John 2. 1–11.
*Tu.* The result of miracles. John 2. 12–25.
*W.* The author of miracles. Matt. 11. 1–6.
*Th.* The miracles of Moses. Exod. 4. 1–10.
*F.* Power given the disciples. Mark 16. 12–20.
*S.* Miracle wrought by Elijah. 1 Kings 17. 17–24.
*S.* Glory of Christ manifested. Matt. 17. 1–13.

### GOLDEN TEXT.

**This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.** John 2. 11.

### LESSON HYMN. S. M.

*Hymnal, No.* 1107.

How welcome was the call,
And sweet the festal lay.
When Jesus deigned in Cana's hall
To bless the marriage day!

His gracious power divine
The water vessels knew;
And plenteous was the mystic wine
The wondering servants drew.

O Lord of life and love,
Come thou again to-day;
And bring a blessing from above
That ne'er shall pass away.

**TIME.**—Same year as Lesson II. The first year of Christ's ministry.

**PLACE.**—Cana of Galilee. [See Descriptive Index.]

**RULERS.**—Same as in Lesson II.

**CONNECTING LINKS.**—The scene is in Galilee. John and the Jordan have been left behind. Some of those who have been John's disciples have left their early teacher, and have chosen to follow Him of whom John had borne witness. Attended by them the northward journey is finished. There is a wedding at Cana, close by Nazareth, and Jesus and his disciples and his mother are among the guests. It is the one wedding feast of all history to be remembered, for it begins the wonderful three-years' ministry. The story of the lesson tells how it begun.

DOCTRINAL SUGGESTION.—Miracles.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The Marriage in Cana,** v. 1, 2.
Where was Cana situated?
What evidence that Jesus was already somewhat known in his locality?
How long did marriage festivals last among the Jews?
Name the guests who we have reason to suppose were invited? A—, P—, J—, P—, N—, J—.

**2. The First Miracle,** v. 3–10.
What has made this marriage feast to be forever remembered?
Why did Mary say unto the servants what she did?
Who knew that Jesus had wrought a miracle?
To what trait of human nature does the governor of the feast bear testimony?
What relation between mother and son is shadowed by this brief conversation?

**3. The Believing Disciples,** v. 11.
Who believed on Jesus at this wedding?
Give their names.
What made them believe?
Why did Jesus work this miracle?
What was the popular effect of the miracle? ver. 11. "Manifested," etc.
What was the need of miracles?

### Practical Teachings.

1. "Whatsoever he saith unto you, do." The servants obeyed. What does he say to you? Do you obey?
2. "They wanted wine"—"his mother saith to him"—she knew where to go to have the want satisfied. Do you carry your wants to him?
3. The disciples believed because of *one* miracle. You have all his miracles. Are you sure that you believe?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The Marriage in Cana,** v. 1, 2.
From what event is the "third day" reckoned?
Where was Cana?
What took place there?
Who was present at the marriage?
Who besides were invited?

**2. The First Miracle,** v. 3–10.
What was made known to Jesus?
What reply did Jesus make to his mother?
What charge did she give to the servants?
What water-vessels were in the house?
How much did each contain?
What did Jesus bid the servants do?
How was this command obeyed?
To whom was some of the water given?
What change had taken place in it?
Of what was the ruler of the feast ignorant?
What did he do?
To what custom did he allude?
What was his opinion of the wine?

**3. The Believing Disciples,** v. 11.
What is this miracle called?

What did it manifest ?
What was its effect on the disciples ?

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. The presence of Jesus in times of joy ?
2. The help of Jesus in our cares ?
3. The sympathy of Jesus with human needs ?

**QUESTIONS FOR YOUNGER SCHOLARS.**

When did Jesus go to the marriage feast ? **Three days after he chose the first five of his disciples.**
Who were with him ? **His mother and his disciples.**
What happened at the feast ? **The wine gave out.**
What did the mother of Jesus want him to do ? **To make some more wine by a miracle.**
Why did she want him to work a miracle ? **That all might see his power.**
What was the reply of Jesus ? **"Mine hour is not yet come."**
What did his mother say to the servants ? **"Whatsoever he saith unto you, do it."**
Why did she thus speak to them ? **She felt that Jesus would show forth his power in his own time.**
What command did Jesus then give to the servants ? **"Fill the water-pots with water."**
How were they filled ? **Up to the brim.**
To whom did Jesus command that they be brought ? **To the ruler of the feast.**
With what did the ruler find them filled ? **With wine.**
Why did he call for the bridegroom ? **To tell him that he had kept the best wine until the last.**
What was the turning of the water into wine ? **Jesus' first miracle.** (Repeat the Golden Text.)

**Words with Little People.**

All the *money* in the world, all the *kings* in the world, all the armies in the world, or *all of these put together*, if they had tried a *thousand years*, in a *thousand different ways*, could not have *changed the water into wine*. But *Jesus* did it *in a moment*. Do you wonder his disciples believed on him ?

**THE LESSON CATECHISM.**

[For the entire school.]

**1.** Where did Jesus go soon after calling his earliest disciples ? **To Cana in Galilee.**
**2.** At what gathering were Jesus and his disciples present at Cana ? **At a marriage feast.**
**3.** What did Jesus do at the marriage feast ? **He wrought his first miracle.**
**4.** What was this miracle ? **The turning of water into wine.**
**5.** What was the effect of this miracle as stated in the Golden Text ? **"This beginning,"** etc.

**TEXTS AT CHURCH.**

*Morning Text*.....

*Evening Text*.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**Traits of Christ at the Wedding Feast.**

I. A Social Saviour.
*Jesus was called, and his disciples.* v. 2.
"The Son of man came eating and drinking." Matt. 11. 19.
"They made him a supper." John 12. 22.

II. An Accessible Saviour.
*The mother....said....no wine.* v. 3.
"Come boldly unto the throne of grace." Heb. 4. 16.
"We have boldness and access with confidence." Eph. 3. 12.

III. An Obedient Saviour.
*Mine hour is not yet come.* v. 4.
"I must be about my Father's business." Luke 2. 49.
"Not to do mine own will." John 6. 38.

IV. A Willing Saviour.
*Fill the water-pots....draw out.* v. 7, 8.
"Came....to minister." Matt. 20. 28.
"Took upon him the form of a servant." Phil. 2. 7.

V. A Mighty Saviour.
*Tasted the water....made wine.* v. 9.
"All power is given unto me." Matt. 28. 18.
"All things in subjection unto him." Heb. 2. 8.

VI. A Manifest Saviour.
*Manifested forth his glory.* v. 11.
"We beheld his glory." John 1. 14.
"God was manifest in the flesh." 1 Tim. 3. 16.

**THOUGHTS FOR YOUNG PEOPLE.**

**Lessons from the First Miracle.**

**1.** We learn that the highest type of religion is cheerful, joyous, and social. If it was right for Jesus to be present at a festive gathering, it is right for his followers. Ours is a gospel of joy, and not of gloom. v. 1, 2.

**2.** We learn that it is our privilege to go to Jesus with all our needs, for common things as well as great, for secular as well as spiritual. Jesus did not rebuke his mother for telling him of the need at the feast. We can freely tell our Saviour all our troubles and our desires, and leave to his judgment the way of relief. v. 3-5.

**3.** We learn that Christ transmutes the common things of earth into the higher blessings of the Gospel: water to wine, earth to heaven, men into angels. Every thing that Christ touches he purifies and hallows. v. 6-8.

**4.** We learn the abundance and riches of Christ's bounty. What he gives is given liberally, for he is able to do exceeding abundantly above all that we can ask or think. So let us not fear to ask largely. v. 6-9.

**5.** We learn that while the world gives its best first and its poorest afterward, Christ gives better than earth's best now, and better still beyond. v. 10.

**English Teacher's Notes.**

There are three words used in the New Testament which we translate by our word "miracle." The three are found together in Acts 2. 22, where a separate rendering is given to each: "Miracles, and wonders, and signs." The first of these is literally "powers." It expresses the simplest idea of a miracle. The second is, however, closely linked with it. The exercise of power which we can account for is no miracle. But let the element of wonder come in, let the power be beyond what we are able to conceive—the exercise of something beyond our ken—and it is very nearly all that we require to recognize a miracle. Very nearly, but not quite. If a miracle is something that proceeds from God, it must be worthy to proceed from him, something which shall be the reflex of his character, if we may so speak; in fact, it must be a sign.

We read to-day of our Lord's first miracle. Thirty years he had lived in the world, and, except in his earliest infancy, no one save his mother and Joseph knew who he was. The light had come down from heaven, but it had been veiled, as we have seen already: "The world knew him not."

Now at length he was about to manifest forth his glory, and we are to see how he began to do so.

We are to see a power, and a wonder, and a sign (the name by which the evangelist speaks of it).

When Mtesa, king of Uganda, as a young man, wanted to show his skill in shooting, he aimed at a poor slave, and struck him dead. As a despotic monarch, no one questioned his right to do so. By his action he manifested his power and authority; but he showed forth, at the same time, his cruelty. A rich Russian peasant, stopping at an inn, observed that two officers were casting scornful looks at him, as they descried him taking his homely supper. He called for a bottle of the most expensive wine that could be obtained, and proceeded to wash his hands in it. He had manifested his wealth, but, at the same time, he had shown forth his folly. A lady was walking with her little pupil, when the latter fell into the river. She jumped in after her, but, being unable to swim, she could not help her and both perished. That governess manifested love and devotion in the highest degree, but she showed also her weakness. Very different was the way in which the Lord Jesus manifested himself.

We are introduced in the passage to a company at a wedding feast, at Cana, in the hill country of Galilee, and not far from Nazareth. Apparently it is not a company composed of the rich and great, since Mary, the wife (probably now widow) of Joseph, the carpenter of Nazareth, occupies a prominent place in the party. There has been an unexpected addition to the company. He who has been known as the carpenter's son has just returned from Judea, whence wonderful rumors have gone forth about him, and he and his friends sit down at the wedding feast. The wine (not our strong and easily intoxicating liquor!) runs short, and the hosts are threatened with serious annoyance. Their hospitality and their forethought will appear at fault. But only one of the party has, as yet, perceived the want, and before any one else has noticed it, the "ruler of the feast" is startled by the excellency of the wine presented to him in a moment. His power and authority were here clearly manifested.

Whence does it come? It is not that provided by the bridegroom. The servants have drawn it out of those great stone jars, used to hold water for cleansing purposes, which they have just filled at the command of Jesus. They had put in water, and they have drawn out wine, at the word of Jesus. Instead of poverty there is now plenty; instead of want there is a full supply; instead of shame and annoyance there is wonder and praise.

Here was power. Had the bridegroom discovered the deficiency and attempted to supply it, how much trouble and confusion would have ensued. Some one must have been sent to fetch it—it might not have been quickly procurable—the expense might have been too great. But Jesus, without rising from the table, called forth such a supply as would not only suffice for the feast but would form a provision for the family for some time to come. Easily, calmly, quietly, he had done this.

Here was also a wonder. How that which was poured in as plain water should come out as wine no one could tell. The power of Jesus was beyond human understanding. It was wonderful or secret. Compare Judges 13. 18.

Further, here was a sign.

(1.) It showed who and what he was. The element of water is in all wine, but it must be sucked in by the plant and become a part of that which is to produce the grape. Then, as sap, it must be matured and ripened by the sun, and finally must be pressed out of the fruit, and go through the process of fermenting. All this Jesus could dispense with because he was Lord of all. That which he produces in nature by slow degrees, he can, if he will, produce without nature.

(2.) But was the miracle worth performing? Was it not, for one who had come on a high and wonderful mission, a small and trifling matter whether the supply of wine at a humble wedding feast at Cana failed or no? Not for him. By this act he showed that he cared for the feelings and the comfort of a few obscure folk, even in a matter that was but passing. He showed that he could sympathize in the small things as well as the great things of life. He here clearly manifested his love and tenderness.

(3.) But why did he not supply the wine from the beginning of the feast? Why did he seem to defer his help even when Mary pointed out the want? I cannot stop to notice the special lesson conveyed to Mary herself by his answer. As regarded the miracle, it was not performed until the moment of need arrived. When there was no more wine to carry round, and yet the time had come for the next cup to be presented to the ruler, then the "good wine" was given. When man's resources were at an end, then the Lord put forth his power. For the infinite riches of the Creator must not be wasted, or brought forth to no purpose. In the miracle at Cana Jesus manifested his wealth and his wisdom.

(4.) One thing more we must notice. "Thou hast kept the good wine until now" was the remark made to the bridegroom when the ruler was yet in ignorance of what had been done. But it was Jesus who did this. The superiority of his gift was admitted as soon as the gift was tasted, but it was not till the guests ceased to take man's provision that they obtained the Lord's provision. Thus our Lord manifested his way of blessing. He "satisfieth the longing soul, and filleth the hungry soul with goodness." Psa. 107. 9. Those who want his gifts must come to him poor and empty. And how confidently may we invite our classes to "taste and see!"

---

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

Begin by drawing a map showing Galilee, the Sea of Galilee, the Jordan, and the Dead Sea. Locate Bethabara, and begin there as a starting point. Trace the journey of Jesus to Cana, taking, perhaps, Nazareth on

the way....Who were with him at Cana? J., J.. A., P., P., N....Present the story, bringing it out from the class....Show the Oriental customs of reclining at supper, marriage feasts, washing, etc....Do not permit a long discussion on the wine question. Show that whether the wine then made was "fermented" or "unfermented" is of very slight account, for the ordinary wines of that time were less intoxicating than those of the present, and infinitely less than the drugged liquors now in use. If Christ made weak wine, we have no warrant for drinking strong whisky....Present the aspects of Christ in the lesson, as seen in the Analytical and Biblical Outline....Show especially "the glory of Christ" in this event.. .How may we be like Christ as here shown? By gentleness, kindness, helpfulness, submission, living for others.

**References.** FREEMAN. Verse 6: The firkin, 792. Ver. 8: The "governor of the feast," 793.

**Songs from the Epworth Hymnal.**

69. Tell me more about Jesus.
70. Thou dear Redeemer, dying Lamb.
71. Jesus, the very thought of thee.
75. Sing of Jesus, sing forever.
80. O let us be glad.
160. Take the name of Jesus with you.
165. What a Friend we have in Jesus.
222. Called to the feast.
242. The Lord into his garden comes.
276. I've reached the land of corn and wine.

**Blackboard.**

BY J. B. PHIPPS, ESQ.

Here on one side is a picture of a water-pot, and on the other side is a representation of a heart. This is to teach that as Christ in his sympathy for the needs of a family transformed water into wine, thus manifesting his glory, he will the more readily transform the human heart to a state of goodness, if we but ask him in faith believing.

---

Review catch-words may be used on the reverse of the board. Write a head-line—"JESUS MANIFESTING." Underneath write:

**L.** of **F.** (For love of family life and home.)
**K.** of **W.** (For knowledge of all our wants.)
**S.** for **N.** (Sympathy for our needs.)
**D. P. M.** (Divine power manifested.)

Write another head-line, "The Disciples," and under same:

| **Wat.** | **Wai.** | **Wit.** | **Bel.** |
|---|---|---|---|
| (Watched. | Waited, | Witnessed. | Believed.) |

**Primary and Intermediate.**

LESSON THOUGHT. *The Master's Touch.*

REVIEW. Who was John the Baptist? What name did he give to Jesus? What did the two disciples do when they saw Jesus? What did Jesus say to them? Whom did Andrew bring to Jesus? What did Jesus say Simon should be called? What did Jesus say to Philip? Whom did Philip bring to Jesus?

THE WEDDING FEAST.

Locate Cana on the map. Tell that in this city there was a man who had just been married, and he made a feast for people whom he invited to his house. Among these were Jesus and his mother, and the disciples who had gathered about him. Tell that many people were there, and nice food was given them to eat, and sweet, pleasant wine to drink. Explain that none of these people except the mother of Jesus and his disciples knew that Jesus had great power. Even they were not very sure, for Jesus had never yet worked a miracle. Explain miracle, and tell that this lesson shows us the first miracle that Jesus worked.

OBJECT LESSON.

Show a bunch of grapes. (If, in this month of April you cannot get any grapes, show a picture of a bunch.) Talk about the sweet, pure juice, and tell that in the country where Jesus lived grapes grew in great abundance. Tell that wine is made of grape-juice, and that people drink wine there as we do water. Explain that the wine which intoxicates is grape-juice fermented. Show a glass of pure water. Tell that the grape-juice is liquid like water, only sweetened and flavored. Who made the water? Who made the grapes? Who sweetened and flavored the grape-juice? Was it all done at once? Show how the air and sun and earth all helped in the process, and lead children to see that it was God in all these that did the work.

THE MIRACLE.

Tell the story of the turning water into wine. Recall the teaching of two Sundays back that Jesus was God, and that all things were made by him. It is he who changes common water into grape-juice every year. Ask if he could not as well do it in a minute as in a year? Yes, for there is power in every touch of his. Tell what effect this miracle had: "His disciples believed on him." Every green leaf, every flower, every fruit we see, have each a voice telling us to believe in Jesus. This bunch of grapes speaks to us to-day of Jesus' power. He made it. A little while ago the grapes were hard and sour. He has changed the juice into sweet wine, so that now each grape is a lovely little wine-bottle. Even so he can change our hard hearts into tender, loving hearts. Who wants Jesus to touch him now?

**Lesson Word-Pictures.**

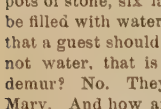
Look! There are the guests at the marriage supper in Cana of Galilee. They are taking their places at the tables. There, too, is Jesus, the strange teacher about whom the people are talking. He is just entering upon his mission. You watch him moving stately and slow down the floor of the banquet room. His disciples have been invited, and quietly they follow the Master. Mary, the mother of Jesus, is there. You notice, too, the bridal pair and the governor of the feast. The guests

recline upon the soft, yielding couches. They reach out their hands to the feast spread upon the tables. You catch the sound of the hurrying footsteps of the servants, the rattle of the dishes, the laugh of the guests, or the notes of merry music. Suddenly it is announced that there is no wine. No wine? Mary looks at Jesus. She significantly says, "They have no wine." But not yet is the Saviour's hour. Perhaps Mary has risen from her couch, for she is whispering to the servants that they do the bidding of Jesus. She has such confidence in this strange Son, whose history has been attended by such revelations of power. Six water-pots of stone, six large pots, and Jesus bids that they be filled with water. What for? It may seem strange that a guest should give the order. Besides, it is wine, not water, that is needed. Do any of the servants demur? No. They have not forgotten the words of Mary. And how anxiously Mary is watching her son and the six pots of stone. Hear the water running, gurgling and splashing into the pots! The guests—have they risen now, and do they gather around the bustling servants as they empty their water-skins? The water has deepened in the pots to their very brim, and the people in silence and wonder look at the cool, sparkling surfaces. What does he say, the Great Teacher, Master? "Draw out now and bear unto the governor of the feast!" Moment of deep suspense! Mary so eagerly is looking on. Every guest is curiously leaning forward to see what will come from the pots of stone. Jesus alone is calm. What will come from the pots of stone? Was not water poured in? Where are vine-clusters to hold and sun to sweeten and soil to stimulate the juice that shall fill the drinking-cups at the wedding feast? Ah, better than vine or sun or soil is the Creator who made all these, and now tell the water to do his bidding. But the pot of stone is yielding up its beverage: and as it comes into the light it is—it is wine as if within the pot a vine's pulpy clusters of purple had just been pressed! O that power attending the beneficence and attesting the divinity of Jesus!

---

**A. D. 27.] LESSON IV. JESUS AND NICODEMUS. [April 25.**

**John 3.1-18.** [*Commit to memory verses* 14-16.]




1 There was a man of the Phar'-i-sees, named Nic'o-de'mus, a ruler of the Jews:

2 The same came to Je'sus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Je'sus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nic'o-de'mus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Je'sus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nic'o-de'mus answered and said unto him, How can these things be?

10 Je'sus answered and said unto him, Art thou a master of Is'ra-el, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen: and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascendeth up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Mo'ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

### General Statement.

From Cana Jesus went to Capernaum, on the shore of the Sea of Galilee. His mother and younger brothers accompanied him, and also the little band of his followers, most of whom lived near by. They remained here but a few days, and then Jesus journeyed to Jerusalem, with the throng of pilgrims, to celebrate the great Feast of Passover. Perhaps it was his purpose to begin his public ministry at the capital of the nation, in the hope that the leaders and people would rally around him, and accept him as their Messiah. He entered the temple, and found its outer courts resounding with the noise of trade, beasts and birds for sacrifice being sold, and the tables of the money-changers standing on every side. With the authority of a prince in his Father's house, he broke in upon the confusion, drove out the buyers and the sellers, and made the Gentiles' Court, at least for a time, as holy as the inner halls. But his act aroused against him the bitterest enmity from the classes having an interest in the profanation of the temple—priests whose perquisites he had interfered with, scribes whose shortcomings he had exposed, and merchants whose wicked gains he had stopped. All interests combined against him, and believers in him were few. His miracles awakened curiosity, but failed to inspire a true faith. Among the ruling classes there were, however, a few who were awakened to interest. One of these was Nicodemus, a man timid by nature, and slow in spiritual perception, but bearing in his heart the germs of a faith which should one day blossom out in noblest confession. This man came to Jesus by night, and received from the Great Teacher the revelation of one of the cardinal doctrines of the Gospel, that of the new birth by faith in Christ.

### Explanatory and Practical Notes.

**Verse 1. The Pharisees.** A party or sect among the Jews which undertook to fulfill the law of Moses to the very letter, and in its devotion to the letter too often neglected the spirit. Some of them were earnest, godly men, but others were self-seeking and hypocritical. **Nicodemus.** We know of this man only what is related here, in John 7. 50, where he is named as a half-defender of Jesus, and in John 19. 39, where he is mentioned as taking part in the burial of Jesus. He was an honest seeker after truth, but dull in his spiritual apprehension, and timid in confessing Christ. Yet he was sincerely attached to the Saviour, and at the last braved danger by aiding in his burial. **A ruler of the Jews.** The Jews were at this time under Roman authority, and governed by a procurator appointed by the emperor. But it was according to Roman policy to interfere as little as possible with existing forms of administration, and hence the Sanhedrin, or Jewish council of seventy

elders, priestly and lay, was permitted to direct in most matters. Nicodemus was a member of this council.

**2. Came to Jesus by night.** From the emphasis laid here and elsewhere upon the fact that this visit was "by night," we may infer that Nicodemus was unwilling to be publicly known as an adherent of Jesus, especially as the Sanhedrin had declared itself against him. While there was caution and timidity in his coming by night, there was earnest desire after truth shown by his coming at all. **Rabbi.** A Hebrew word meaning *master* or *teacher*, generally given to teachers of the law. **We know.** This is suggestive, for it shows that although the Sanhedrin was opposed to Jesus, yet its members generally recognized that he possessed divine power, and hence were fighting against their own deepest convictions. **A teacher come from God.** This, in the thought of Nicodemus, had no reference to the divine origin of Jesus as a person, but meant that his authority as a teacher came from God. He was ready to admit that Jesus was a prophet, but not that he was the Son of God or the Messiah of Israel. **These miracles that thou doest.** We have read thus far of but one miracle, yet this indicates that many more had been wrought, showing that the gospels contain only the merest sketch of the Saviour's life. The design of the miracles was to arrest attention to the Teacher and to attest his teachings as having authority. As the Gospel has now become recognized, and as its power to change men is now apparent, such miracles are no longer wrought. **Except God be with him.** (1) *We too can have God with us, so far as we are in union with Jesus Christ.*

**3. Jesus answered.** The account here given of the conversation is doubtless only a summary, presenting its thoughts in the briefest form. **Said unto him.** Jesus struck at once at the heart of his questioner, without pausing to reply to his compliments. **Verily, verily.** An expression only found in John's gospel, and employed to introduce a statement of the utmost consequence. In Greek, as a transliteration of the Hebrew, it is *Amen, amen.* **Except a man be born again.** Christ meant to say that the entire inner man must be transformed, that a revolution must be effected in his character, aims, and ideals. The spiritual nature must be awakened into life by a spiritual birth, just as the physical nature is by a physical birth. There is the germ of life before a child is born, and so there is a spiritual nature before conversion, but it is dormant and inactive until the hour when the new birth comes. **He cannot see.** For until the nature of man is correspondent with the divine order, spiritual things cannot be apprehended. The natural man cannot perceive the things of God; an unconverted heart has no true conception of what salvation is. **The kingdom of God.** Nicodemus had supposed that the kingdom of God was the new, imperial state which the Messiah should inaugurate; Christ would have him understand that it was a spiritual empire, wherein citizenship was to come through renewed human nature.

**4. Nicodemus saith.** His language shows that he was a literalist, without the fine insight which reads between the lines, and sees the thought under the illustration. **How can a man be born?** Do we wonder at his simplicity? There have been centuries when the whole organized Church, with the Bible in its hand, failed to understand the Saviour's meaning; and even now few comparatively comprehend what the spiritual life is. (2) *Lord, give us the eyes to read thy word!*

**5. Born of water.** This refers to baptism, which was not unknown in the Jewish Church, for it was the symbol by which Gentiles who embraced Judaism put off their old lives. John the Baptist had recently brought the rite into public notice by baptizing all who accepted his teachings, implying that even the Jews needed a purification. To be born of water, then, is to make public profession by baptism of the renunciation of sin. **And of the Spirit.** The internal change of heart by the renewing influence of the Holy Spirit, of which baptism is the external sign. **Cannot enter into the kingdom of God.** Because it is a spiritual kingdom, and only those whose spiritual nature has been quickened can belong to it.

**6. Born of the flesh is flesh.** That is, like produces like; a tree produces a tree; a weed can only germinate weeds; a rose produces roses; and men of a carnal, sinful nature can only reproduce their own. If saintliness is to be developed, it must come by the impartation of some higher life. **Born of the Spirit is spirit.** In a garden that grows only weeds, a rose must be planted if it is to blossom; so in a depraved human heart the divine Spirit must sow the seeds of holiness if holiness is to appear. Every manifestation of a higher life must come from the operation of a higher power.

**7. Marvel not.** The Pharisee wondered that this teacher should declare that they, the children of Abraham, needed a new birth, just like the Gentiles. **Ye must.** Notice how Christ separates himself from all human teachers by saying "Ye," instead of "We."

**8. The wind bloweth.** Perhaps the illustration was suggested by the sound of the night wind rustling around the house. **Canst not tell.** Human knowledge has made great progress since the days of Nicodemus, but the highest science has not yet mastered the laws of the winds. It may forecast the weather for a few days, but fails to predict it for a longer period. **So is every one . . . born of the Spirit.** The laws of the spiritual life are unknown to the human intelligence. The converted man is himself conscious of a new experience, but he cannot explain it to others. They may see its results in his life, but not its principles. (3) *We can understand salvation only as we receive it.*

**9, 10. How can these things be.** Many things Nicodemus knew. He could have told the number of letters in the Old Testament, or how many fringes a sacred garment should have, or what were the rules for the Sabbath; but these spiritual things were beyond his range. **Art thou a master** (Rev. Ver., "the teacher") **of Israel?** Nicodemus, then, held not only a position as a ruler, but as a teacher of the law. Christ would show him how little he really knew of its divine essence.

**11. We speak.** Christ here refers to himself and those enlightened by his teaching. **That we do know.** The Christian hears testimony not to matters of theory or of opinion, but of experience. If a blind man has had his eyes opened, he knows it; and so does a converted sinner. **Ye receive not.** Christ here refers to the fact that the Jewish leaders as a body rejected him, which was undoubtedly true, though individuals like Nicodemus and Joseph of Arimathea did accept him.

**12. Earthly things.** These statements concerning the new birth and Christian experience, which belong to the present life. **Heavenly things.** The higher mysteries, such as the atonement, the trinity, and the future life, of which Christ said little, but left the teaching to be given by the apostles after his ascension.

**13. No man hath ascended.** Jesus means to say that no person has ever ascended to heaven and returned to bring to earth a revelation of the unseen world. **But he that came down.** Though no one has ever gone up to heaven to seek knowledge for men, one has come down from heaven bringing knowledge to men. **Even the Son of man.** A term expressive of Jesus as the complete, representative man, and the head of the race. **Which is in heaven.** Heaven was the home of Jesus Christ even while he was on the earth.

**14, 15. As Moses lifted up.** See Num. 21. 4-9. When the Israelites in the wilderness were bitten by fiery serpents, Moses lifted up a brazen serpent on a pole, and whoever looked at it was healed. So Jesus Christ, in the likeness of sinful flesh, is lifted up on the cross to save men. **Son of man be lifted up.** A clear prediction of Christ's crucifixion. **Whosoever believeth.** Trusts in him, and accepts him as a Saviour. **Eternal life.** The Israelite who looked to the brazen serpent had a new lease of life; we who look to Christ have the life of God, which is eternal.

**16. God so loved.** This verse is an epitome of the whole scheme of redemption; its motive, the divine love; its means, the divine Son; its method, the sacrifice on the cross; its requirement, faith; its reward, eternal life. **Everlasting life.** Rev. Ver., "eternal life." Not merely an endless life, but a life which is divine, the life of God in the soul.

**17. God sent not.** Christ came to earth not only by his own will, but also by the will of his Father. **To condemn the world.** Rather, as in Rev. Ver., "to judge the world." Christ will one day come as a judge, but now he is a Saviour. **Might be saved.** This was the prime object of the Saviour's appearance, to make it possible for men to be saved.

**18. Believeth not is condemned.** Because by not believing in Christ his true nature is shown, as not being in fellowship with God, and having no affinity with true goodness. Of course the reference here is to those who have heard of Christ and have deliberately rejected him.

### HOME READINGS.

*M.* Jesus and Nicodemus. John 3. 1–18.
*Tu.* The new birth. Matt. 19. 16–30.
*W.* The need of regeneration. Rom. 5. 12–21.
*Th.* Regeneration typified. Num. 21. 5–10.
*F.* Faith required. Rom. 10. 1–14.
*S.* Risen for our regeneration. Mark 16. 1–13.
**S.** The victory over death. 1 Cor. 15. 45–58.

### GOLDEN TEXT.

**Ye must be born again.** John 3. 7.

### LESSON HYMN. S. M.

*Hymnal, No.* 309.

How helpless nature lies,
Unconscious of her load!
The heart unchanged can never rise
To happiness and God.

Can aught but power divine
The stubborn will subdue?
'Tis thine, eternal Spirit, thine,
To form the heart anew.

O change these hearts of ours,
And give them life divine;
Then shall our passions and our powers,
Almighty Lord, be thine.

**TIME.**—Same year as Lesson III, but later; probably a little after the first Passover in Christ's ministry.

**PLACE.**—Jerusalem.

**RULERS.**—Same as in Lesson II.

**CONNECTING LINKS.**—Some time has passed; we know not how much. Jesus has begun to look over the field where he must labor. He has been at Capernaum, but not to stay long, for the Passover is at hand, and he goes to keep it at Jerusalem. Here he asserted his power as Messiah by cleansing the temple from those who made it a place for business. The act caused a great sensation among all classes, and it brought one ruler of the Jews to seek an interview stealthily with him. As you study the story fail not to catch the lesson it contains.

DOCTRINAL SUGGESTION.—Regeneration.

### QUESTIONS FOR SENIOR STUDENTS.

**1. Man's Great Need,** v. 1–12.
What was Nicodemus's honest belief concerning Jesus?
What was the purpose of Nicodemus in addressing Jesus as he did?
How did Jesus turn him back upon himself?
What did Jesus say was man's great need?
Can you explain what Jesus meant?
What did Nicodemus's position as a ruler of the Jews make necessary as to his education?
What did he probably know?
What did he not know?

**2. God's Great Gift,** v. 13–18.
What does ver. 13 imply as the source of the new birth?
What does it imply as to man's power to obtain a new birth for himself?
How was the new birth to be effected in life?
Man could not supply his need.
How did God do it?
Why did God do it?
Can you prove that Christ's life and death was a token of God's love? Rom. 5. 7, 8; 1 John 4. 10.
What is the penalty for rejection of Christ?

#### Practical Teachings.

1. Nicodemus knew the whole Jewish law, but he needed to be born again. You may know the whole Bible, and be the most thorough student of it in the world, but "you must be born again." Have you been?

2. There is not even a *sight* of the kingdom of God unless one is born again. This is Christ's teaching. Do you believe it?

3. No man hath ascended to heaven. No man can. *Works* do not *earn* salvation. Christ came down that he might lift up men. It is God's gift. His great gift. Do you possess it?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. Man's Great Need,** v. 1–12.
What late visitor had Jesus?
What office did he hold?
What did he acknowledge Jesus to be?
What reason did he give?
What was Jesus' declaration to Nicodemus?
What question did Nicodemus ask in reply?
What two essentials did Jesus name?
What change will be wrought in men? 2 Cor. 5. 17.
To what mystery did Jesus liken regeneration?
What question of doubt did the ruler ask?
What question was given him in reply?
What kind of evidence had been given?
How had it been received?

**2. God's Great Gift,** v. 13–18.
Who alone can testify of heavenly things?
What symbol of his death did Jesus give?
What does faith in him secure?
How has God shown his love?
What commends this love to us? Rom. 5. 8.
What was the purpose of this gift? See 1 John 4. 14.
What will follow the rejection of Christ?

#### Teachings of the Lesson.

Where in this lesson are we taught—
1. The measure of God's love to man?
2. The result of that love?
3. The safety of the believer?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who came by night to see Jesus? **Nicodemus, a Jewish teacher.**
For what reason? **Because he believed that Jesus was sent from God.**
What caused him to believe this? **The miracles that Jesus did.**
What did Jesus tell him? **"Except a man be born anew, he cannot see the kingdom of God."** (Repeat the Golden Text.)
What did Nicodemus believe? **That every Jew should see the kingdom of God.**
What question did Nicodemus ask Jesus? **"How can a man be born again when he is old?"**
What was Jesus' answer? **A man must be born of water and of the Spirit."**
What is it to be born of water? **To be baptized.**
What is it to be born of the Spirit? **To be made pure and sinless by God's power.**
To what does Jesus compare the birth of the Spirit? **To the wind, that no man understands.**
What did God give the Israelites to save them from death? **The brass serpent hung upon a pole.**
How were they saved? **By looking up at the serpent.**
Whom did God give to save us from death? **His only begotten Son, Jesus.**
When does he save us? **When we look to him and believe on his name.**
What did Jesus tell Nicodemus? **That he must die to give the world eternal life.**
Why did God give the world his only Son? **Because he loved it.**
What did the world deserve? **Punishment for its sins.**
What did God offer it through Jesus? **Forgiveness and joy and peace.**

#### Words with Little People.

With our *natural* hearts *first we know* we are doing "*a lot*" of naughty, sinful things. Aren't we? Then we feel sorry, ask to be forgiven, and try again, but only to go on the same old way. *What* we *need, what* God has *promised* to *give*, is—

"A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine."

To *have* a *new heart* is to be "*born again.*"

### THE LESSON CATECHISM.

[For the entire school.]

**1.** Where did Jesus go after his first miracle? **To Jerusalem.**

**2.** Who came to see Jesus at Jerusalem by night? **Nicodemus, a ruler of the Jews.**

**3.** What did Jesus tell Nicodemus in the Golden Text? **"Ye must,"** etc.

**4.** What is it to be born again? **To have a new heart.**

**5.** How may we have new hearts? **By believing on Jesus Christ.**

**6.** How did God show his love for men? **By giving his Son as their Saviour.**

**TEXTS AT CHURCH.**

*Morning Text*.....

*Evening Text*.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**What Christ Is and What He Brings.**

I. A Teacher Bringing Truth.
*A Teacher come from God.* v. 2.
"I will raise them up a Prophet." Deut. 18. 18.
"God....hath spoken unto us by his Son."

II. A Worker Bringing Miracles.
*These miracles that thou doest.* v. 2.
"Miracles....which God did by him." Acts 2. 22.
"Who went about doing good." Acts 10. 38.

III. A Revealer Bringing Knowledge.
1. *Except a man be born again.* v. 3.
"In Christ *he is* a new creature." 2 Cor. 5. 17.
2. *He cannot see the kingdom of God.* v. 3.
"The carnal mind is enmity against God." Rom. 8. 7.

IV. A Sacrifice Bringing Redemption.
1. *Even so....Son of man....lifted up.* v. 14.
"Thus it behooved Christ to suffer." Luke 24. 46.
2. *That whosoever believeth in him.*" v. 15.
"He that believeth....shall be saved." Mark 16. 16.
3. *Should not perish.* v. 15.
"Look unto me, and be ye saved." Isa. 45. 22.

V. The Son of God Bringing Eternal Life.
1. *God so loved the world.* v. 14.
"God commendeth his love toward us." Rom. 5. 8.
2. *Gave his only begotten Son.* v. 16.
"He that spared not his own Son." Rom. 8. 32.
3. *Believeth....have everlasting life.* v. 16.
"He that believeth....hath everlasting life." John 6. 47.

**THOUGHTS FOR YOUNG PEOPLE.**

**The New Birth.**

**1.** The new birth is a *reality*. Vers. 1–3. There is a change from nature to grace which is so absolute as to be "a new creation." 2 Cor. 5. 17, margin. We have seen such a change in men, making swearers reverent, liars truthful, dishonest men honest, and wicked men pure.

**2.** The new birth is a *necessity*. Vers. 3–6. People are carnal and sinful; they are at enmity with God; they must be changed before they can come into fellowship with God. A sinner would not be happy in heaven, just as a wicked man is uneasy among the good.

**3.** The new birth is a *mystery*. Vers. 7, 8. Just as we cannot see the wind, so we cannot see the process of being born anew in God's image. No philosopher can analyze, or explain, or comprehend it. The regenerate cannot tell the unregenerate what his new life is. Each must learn it for himself.

**4.** The new birth is an *experience*. Vers. 9–11. Every person who has passed from death unto life is conscious of it; knows that he has been converted, and enjoys the consciousness of its joys.

**5.** The new birth is *given through Christ*. Vers. 12–16. Only one who came down from heaven can give this new birth. The entire Gospel is based upon the fact that God gave his Son to die for us. Only through the eternal One can the eternal life be given.

**6.** The new birth requires *faith*. Vers. 15–18. The condition of our salvation is that we should believe in Christ, take him as our Saviour, and cast ourselves wholly and only upon him.

**7.** The new birth has its *results*. Vers. 15–18. One result is freedom from condemnation (ver. 18); the other is eternal life; which is not merely life without end, but a divine life, the life of God in the soul of man.

**English Teacher's Notes.**

It is the fashion in these days to "interview" men, and women too, who have, either by their talents or by the circumstances in which they have been placed, achieved a notoriety, and become objects of interest, for the hour at least, to the newspaper-reading world. The utterances elicited from these persons by the "special correspondent" who undertakes the task are reproduced for the benefit of the public; so that, sitting by the fireside, we may hear the opinions, the predictions, the comments on passing events of statesmen and politicians, the ideas and experiences of travelers, actors, poets, painters, and many others. Or, at least, we hear so much as they choose to give of them, supposing they speak with sincerity.

Now in the passage for to-day we have the account of an interview, between a well-known man, of standing and consideration among his countrymen, and a person who had just come into public notice. On this occasion the interview was sought, not for the benefit of the public generally, but for the private satisfaction of the interviewer; but the record of it has been preserved for our use, because it most closely concerns us all.

Jerusalem had just been startled by a very remarkable occurrence. It was the feast of the passover, and the city was, as usual, thronged with guests from all parts. The outer court of the temple had been, year after year, on this occasion filled with buyers and sellers and money-changers, and sheep and oxen for the sacrifices, making a scene of bustle and confusion very unfitting in the place set apart for the worship of God. Suddenly an obscure peasant from Galilee appeared in the midst of the noisy assembly, and, with authority which none dared at the moment to question, summarily drove out the profaners of the temple, speaking of it as his "Father's house." Thus he who had shown forth his glory at the wedding feast at Cana manifested it in Jerusalem. So remarkable an incident, agreeing, as it did, with the prophecy of Malachi about the Lord coming to his temple (Mal. 3. 2), attracted general attention. The chief men among the Jews gathered around this strange unknown Galilean, to question him upon the matter, asking for a sign that he had the right to do what he had just effected. The sign given in answer to this request was one which awaited a future fulfillment, but other signs were given, unasked, which convinced some that this must be the expected Messiah, and brought them, no doubt, to seek further information from him. We find, however, that such information was not given; "Jesus did not commit himself unto them" generally. He saw, no doubt, a mere mental assent to his claims, without the heart being touched. But there was one with whom it was dif-

ferent. This man was in earnest—so much so that he sought a private interview, though he shrank from letting it be seen that he, the "ruler" and teacher, should go to inquire of the Galilean. And to this man, Nicodemus, the Lord Jesus did commit himself.

To get an authoritative utterance upon a subject from the person who, of all others, understands and has the right to speak upon that subject, is considered a valuable thing. We like to hear what a great statesman has to say upon an important crisis, what a business man may pronounce upon a matter of trade or speculation, especially if the thing is said spontaneously, in private conversation, and spoken in sincerity. Then what must be the value of the utterance given us in the passage for to-day! It is the free and authoritative declaration of the Son of God concerning the mind and acts of God; of the King concerning his kingdom, of the Saviour of the world concerning salvation.

*Concerning the mind and acts of God.*

1. What was God's mind toward the world? It cannot be a matter of indifference to us how God is minded toward men. To one who is wholly dependent upon the will and the providence of another, the favor or the wrath of that other must be of the utmost consequence. So we read in the Psalms: "In his favor is life;" "By thy wrath are we troubled." Psa. 30. 5; 90. 7. And we must put the case even stronger. Imagine a captured rebel, whose life depends on the clemency of his sovereign. How that sovereign is affected toward him must be a matter of the deepest concern. When Louis Riel's life hung in the balance, with what anxiety and eagerness must he have looked for a declaration of the mind of the government toward him! The announcement made to Nicodemus was clear and decided. "God loved the world"; more—"God so loved the world"—the guilty, helpless world of sinners—"that he gave his only begotten Son," to save these sinners. Thus, in one breath, we learn, not only the mind of God toward the world, but,

2. What God had done for the world. It is pleasant to know that we are loved; that there is a heart that cares for us; but the helpless, the needy, the perishing, want more than that. They want actual help, and they want it speedily. Said a peasant in the south of France when the French Revolution was on the eve of breaking out: "I hear that somewhere something is to be done for the people; may they do it speedily, for our need is sore!" Now God has done what is needed for our relief. In his eternal counsels he had done it ages before the announcement was made to Nicodemus. In actual fact it was being done then, for the "Only begotten Son" had been "sent," and had come. And in actual fact it is finished now.

*Concerning the kingdom.* These guilty, helpless sinners whom God loved were to be gathered together to form a glorious kingdom unto him. A "kingdom" was what the Jews were looking for, and probably it was this that Nicodemus wanted to hear about. And he was startled to hear two things about it. (1) Those who entered it must be born again; for (2) it was a spiritual kingdom. He, the ruler, the "master in Israel," could not go in as he was! He must be made anew, "born of the Spirit." How could such a thing be? And then Jesus spoke to him.

*Concerning the way of salvation.* "Ye must be born again"—"born of the Spirit"—but how? How does the Holy Ghost effect this wonderful new creation? The old story of the "serpent in the wilderness" makes it plain. The Son of God becomes the "Son of Man," and is "lifted up" on the cross for a lost world. Whoever "beheld the serpent of brass" (Num. 21. 9) lived. Whoever beholds Christ crucified, as he is revealed by the Holy Spirit, recognizes his own sinfulness and accepts Christ as his Saviour. Thus he is "born of the Spirit," becomes a new creature, a "Son of God" (chap. 1. 12); he lives; he is saved. This is Christ's own declaration concerning the way of salvation, and he taught no other way. This is the one requisite for escaping wrath and entering the kingdom.

The subject is too full to be treated thoroughly in so small a space, but I trust that what I have suggested, by way of introduction, may assist the teacher to press home the great authorative declaration of our Lord, the lesson of the Golden Text, "Ye must be born again."

---

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

Begin with the last lesson, and name in order the intervening events (for which see General Statement). 1. Visit to Capernaum. 2. The first passover of the Saviour's ministry at Jerusalem. 3. Cleansing the temple. 4. This interview with Nicodemus. The journeys of Jesus might be shown on the map....Nicodemus, who he was, rank, character, after history, etc....There are two lines of thought in this lesson. One is given in the Thoughts for Young People, "The New Birth." Let the verses under each topic be read, and the point made plain and illustrated....Another treatment consists in making Christ as the center of the teaching, "Who he is, and what he brings," as shown in the Analytical and Biblical Outline. Under each head, first show "What he is," and then "What he brings." Read the verses, and especially the references, as each point is presented....In teaching this lesson, be careful not to bring up side-issues, and not to allow controversies. Keep to the line of its spiritual teaching, and impress on every scholar the Golden Text.

**References.** FREEMAN. Ver. 1: The Pharisees, 693.

### Songs from the Epworth Hymnal.

93. Deep are the wounds which sin has made.
96. Come, ye sinners, poor and needy.
100. Everlasting love.
102. The cleansing wave.
108. Jesus is calling.
109. Depth of mercy.
112. Come to Jesus.
120. Come to the fountain.
122. To Jesus I will go.
123. None but Jesus.
128. Take me as I am.
130. Just as I am.

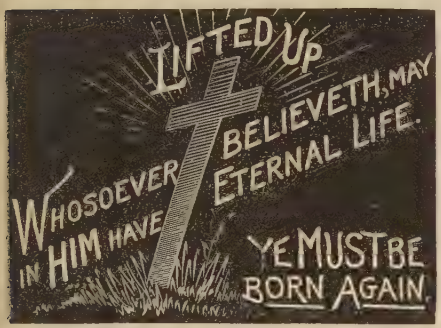
### Lesson Word-Pictures.

The crowd that had gathered about Jesus during the day have now scattered. He is alone. He may be in

the guest-chamber, or down in the leafy court near the musically splashing fountain, or up on the house-roof watching the far-off stars set like shore-lights along deep, bottomless seas of azure. Hark! A step is heard. Some one seeks the presence of Jesus. It is Nicodemus, the Jewish ruler, and he bows before the wonderful Teacher. As they sit there in the shadows, you hear the earnest tones of their conversation. "How can a man be born again?" Nicodemus is asking. As Christ speaks of the Spirit you almost expect to hear the mysterious whirr of that wind blowing "where it listeth." And then as that talk by night goes on you look afar and behold a rough, weary land. Fiery serpents dart among a rebellious people, and they writhe in agony. Suddenly, up, up, rises a pole bearing a serpent of brass, and O what release from pain comes to these who turn helpless eyes of appeal toward it! That was a look into the past as Jesus talked with Nicodemus, He still speaks, and now there is a glance into the future when amid darkness and disgrace the Son of God lifted on a cross, bows his tired head and dies for those who look to him with faith in the mercy of God.

**Blackboard.**

BY J. B. PHIPPS, ESQ.

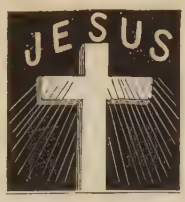



The diagram illustrates so plain a teaching of the lesson that it needs no explanation. A review may be made on the other side of the board. First, write "THE SEEKER," and in answer to questions the following: **Nic. Ru. at Ni.** Then write "THE WAY." **Ye MUST B. A. of W. and S.** "THE MESSAGE." **God Loved. God Gave. Whosoever. Ev. Life.** These catch-words and letters are to be written as the answers are made by the school in response to questions from the desk.

**Primary and Intermediate.**

LESSON THOUGHT. *The New Heart.* Print "Nicodemus, Ruler of the Jews, Pharisee," on the board. Explain that Nicodemus was a man of learning and high position, or he could not have been a ruler of the Jews. Tell that most of the Pharisees were proud, and thought themselves too good to need a Saviour; so they did not want Jesus, and would not listen to him. Nicodemus was not like these. He had heard of the miracles Jesus worked, and thought he must be a man sent by God, so he wanted to talk with him. He did not know that Jesus could see right into his heart. Impress the thought that all hearts are alike, and that just what Nicodemus needed a little child needs—a new, clean heart. Call for Golden Text, and teach that Jesus says that to each one of us.

*The Old Heart.* Tell that Nicodemus did not know what Jesus meant by being born again. He was trying to do right and please God, but often finding that he wanted to do wrong. That is the way with the old heart. It wants its own way. A little girl once said to her mother, "I know I could do right all the time if I pleased. I will show you that I can be good all my own self for a whole week." Her mother said, "Very well." Before the week was over the little girl came to her mother and said, "Mamma, I see I can't do right with my old heart. I must have a new one." The old heart loves sin. Jesus looked into the heart of Nicodemus and saw that it was a proud, self-loving heart, full of sin. He looks into our hearts. What does he see there?




*The New Heart.* Teach that Nicodemus did the wise and right thing to come to Jesus to inquire about these things. Jesus sends his Holy Spirit into the heart that asks, and some way—we do not know how—the Holy Spirit makes the heart new and clean, so that it no longer loves sin. Talk about light, what it is good for, etc., and teach that the Spirit is a light to show sin, and also to show Jesus the Saviour from sin. Read verse 16 slowly, letting class repeat it clause by clause, and tell the story of the Israelites who were cured by looking at the brazen serpent. Show the cross, and teach that sin will kill us if we are not cured. God tells us to look at Jesus, lifted up on the cross, to show God's love for the world, and we shall be cured. If we look at Jesus we shall want to be like him, and so we shall be glad to let our sins go, and have the new heart that loves to please Jesus. Teach, "Create in me a clean heart, O God?"

**LESSONS FOR MAY, 1886.**

MAY 2. Jesus at the Well. John 4. 5–26.
MAY 9. Sowing and Reaping. John 4. 27–42.
MAY 16. The Nobleman's Son. John 4. 43–54.
MAY 23. Jesus at Bethesda. John 5. 5–18.
MAY 30. Jesus Feeding Five Thousand. John 6. 1–21.

## Book Notices.

*Social Studies in England.* By Sarah K. Bolton. Boston: D. Lothrop & Co. The "Social Studies" in this volume are limited to the opportunities afforded to English women for higher education and for remunerative employment. The book is filled with facts of the most interesting and important character, and will be found of great value to all who are interested in the questions discussed.

*An Aid to English Grammar.* By Asher Starkweather, A.B. Syracuse, N. Y.: C. W. Bardeen. This book is prepared not for the use of the scholar, but of the teacher. It presents in alphabetical order the principal words in the language, shows how one word in various uses may be either a noun, an adjective, or a verb, and gives sentences illustrative of each use.

*Epochs of Ancient History: The Spartan and Theban Supremacies.* By Charles Sankey, M.A. *Epochs of Modern History: The Early Hanoverians.* By Edward E. Morris. New York: Charles Scribner's Sons. In this age the reading public prefers a series of small books, each on one topic, to an elaborate work on the general subject. The plan has its advantages of convenience in handling, of thoroughness in treatment, and of variety in style. We know of no better course of historical hand-books than the two Epoch Series, ancient and modern, to which these compact and well-written books belong.

*Truth in Tale.* Addresses Chiefly to Children. By W. Boyd Carpenter, D.D., Lord Bishop of Ripon. London: Macmillan & Co. Though intended "chiefly for children," older people may find much here to interest them. Preachers and teachers may profitably read this book and learn one of the many ways of interesting children in most momentous truths. The language is plain, without being babyish; the style is simple and clear; the imagination, so largely developed in childhood, is kept busy all the time. The worthy bishop knows how to talk to children.

*Divine Sovereignity and Other Sermons.* By Reuen Thomas, Minister of Harvard Church, Brookline. Boston: D. Lothrop & Co. The twenty sermons in this volume give evidence of careful study of the themes discussed. The thoughts are presented in a clear style, and are enforced with great earnestness. We have been specially interested in the discourse on "The Child and His Dues," in which the position is taken that "our great religious opportunity is in the first few years of a child's life."

*The People's Bible: Discourses upon Holy Scripture.* By Joseph Parker, D.D. Vol. II. The Book of Exodus. New York: Funk & Wagnalls. The aim of the writer is practical rather than critical; he writes for the people rather than for scholars. And the people will read and be profited. There is in Dr. Parker's writings a freshness of thought, a power of illustration, a vigor of presentation, and a spirituality in application which will be sure to attract and interest his readers.

*Study in General History.* By Mary D. Sheldon. Boston: D. C. Heath & Co. A well-arranged outline of history, which the author says "is not a history, but a collection of historical materials." It contains just the sort of things that historians must deal with when they want to describe or judge any period of history, and these are inserted, "In the midst of the material such questions and problems as the historian or citizen must always be asking himself, or rather must always be putting to the laws, events, poetry, and ruins which he studies, whether they belong to times and people far away or near at hand." These "studies" are therefore full of questions, pictures, maps, extracts from a great variety of authorities, including statute books, selections from standard authors in literature, with tabulated, biographical statements of great value. As a text-book of general history for higher schools the book is worthy of all praise.

*Lost Maggie; or, A Basket of Roses.* By M. E. Winchester. New York: Robert Carter & Brothers. A short story of a lost child who brought a blessing to a poor home in London.

*The Diacritical Speller.* By C. R. Bales. Syracuse, N. Y.: C. W. Bardeen. A new spelling-book, which it is hoped may make the road to learning less rough and thorny.

## LESSONS FOR 1886.

### Second Quarter.

| | | | |
|---|---|---|---|
| *Apr.* | 4. | **The Word Made Flesh** | John 1. 1–18. |
| | 11. | **The First Disciples** | John 1. 35–51. |
| | 18. | **The First Miracle** | John 2. 1–11. |
| | 25. | **Jesus and Nicodemus** | John 3. 1–18. |
| *May* | 2. | JESUS AT THE WELL | John 4. 5–26. |
| | 9. | SOWING AND REAPING | John 4. 27–42. |
| | 16. | THE NOBLEMAN'S SON | John 4. 43–54. |
| | 23. | JESUS AT BETHESDA | John 5. 5–18. |
| | 30. | JESUS FEEDING FIVE THOUSAND | John 6. 1–21. |
| *Jun.* | 6. | JESUS THE BREAD OF LIFE | John 6. 22–40. |
| | 13. | JESUS THE CHRIST | John 7. 37 52. |
| | 20. | JESUS AND ABRAHAM | John 8. 31–38, and 44–59. |
| | 27. | SECOND QUARTERLY REVIEW. | |

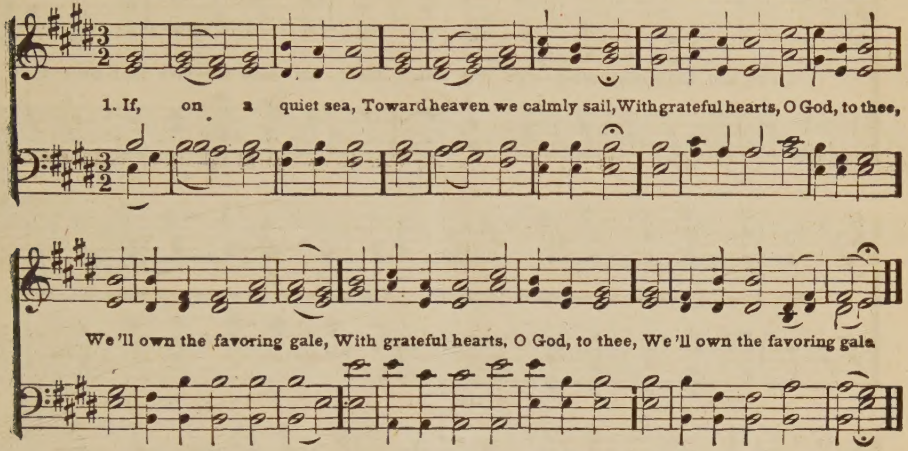
## CLASS RECORD FOR APRIL, 1886.

| | April 4. | April 11. | April 18. | April 25. |
|---|---|---|---|---|
| Weather | | | | |
| Teacher. | | | | |
| PUPILS. | | | | |

# MUSIC AND HYMNS FOR THE SECOND QUARTER.

## IF ON A QUIET SEA.

AUGUSTUS M. TOPLADY. GERMAN, ARR. BY LOWELL MASON.


1. If, on a quiet sea, Toward heaven we calmly sail, With grateful hearts, O God, to thee,
We'll own the favoring gale, With grateful hearts, O God, to thee, We'll own the favoring gale.

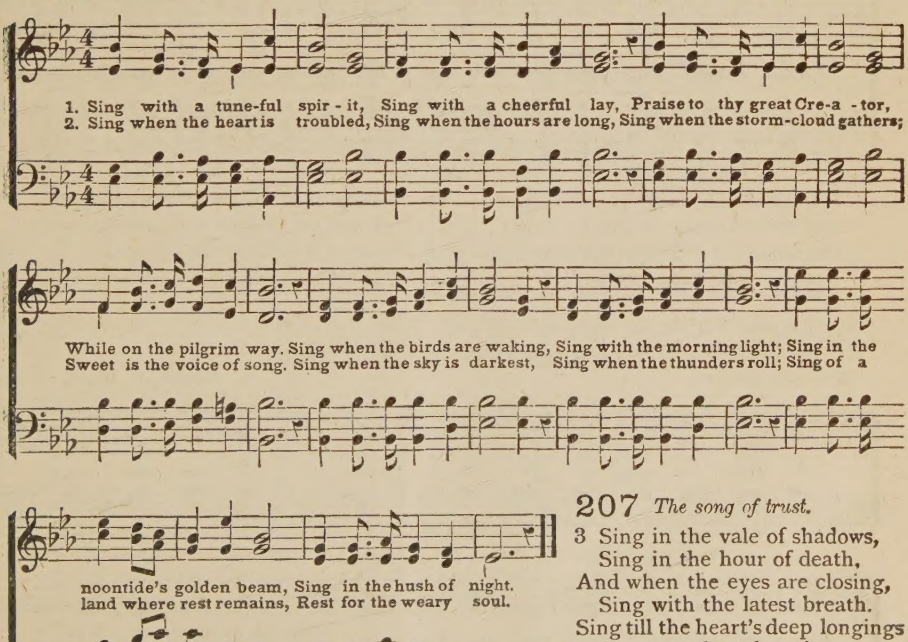
2 But should the surges rise,
And rest delay to come,
Blest be the tempest, kind the storm,
Which drives us nearer home.

3 Soon shall our doubts and fears
All yield to thy control;
Thy tender mercies shall illume
The midnight of the soul.

4 Teach us, in every state,
To make thy will our own:
And when the joys of sense depart,
To live by faith alone.

## SING ALWAYS.

FANNY J. CROSBY. W. F. SHERWIN.


1. Sing with a tune-ful spir - it, Sing with a cheerful lay, Praise to thy great Cre-a - tor,
2. Sing when the heart is troubled, Sing when the hours are long, Sing when the storm-cloud gathers;
While on the pilgrim way. Sing when the birds are waking, Sing with the morning light; Sing in the
Sweet is the voice of song. Sing when the sky is darkest, Sing when the thunders roll; Sing of a
noontide's golden beam, Sing in the hush of night.
land where rest remains, Rest for the weary soul.

Copyright, 1869, by Biglow & Main.

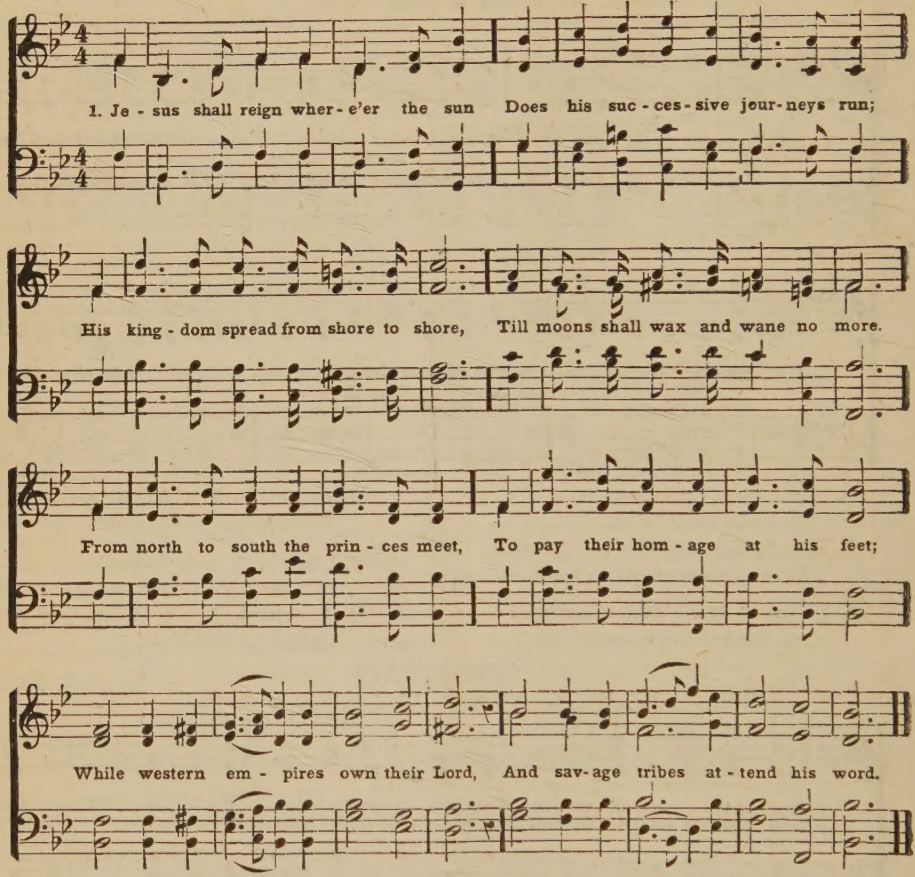
**207** *The song of trust.*

3 Sing in the vale of shadows,
Sing in the hour of death,
And when the eyes are closing,
Sing with the latest breath.
Sing till the heart's deep longings
Cease on the other shore;
Then with the countless numbers
Sing on, forever more. [there,

Fanny J. Crosby.

## JESUS SHALL REIGN.

ISAAC WATTS. KARL WILHELM, arr.

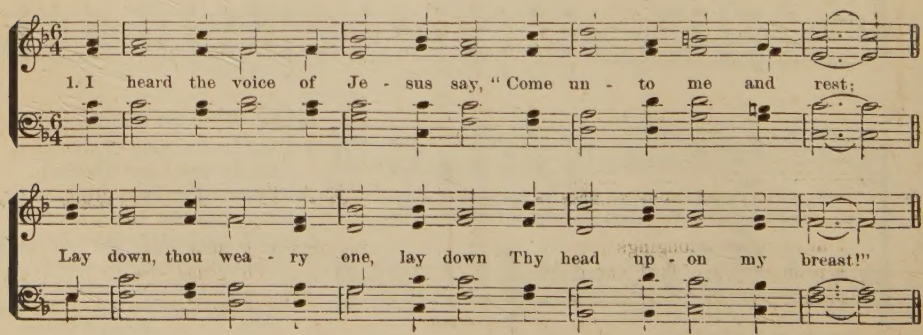

1. Je - sus shall reign wher - e'er the sun Does his suc - ces - sive jour - neys run;
His king - dom spread from shore to shore, Till moons shall wax and wane no more.
From north to south the prin - ces meet, To pay their hom - age at his feet;
While western em - pires own their Lord, And sav - age tribes at - tend his word.

2 To him shall endless prayer be made,
And endless praises crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.

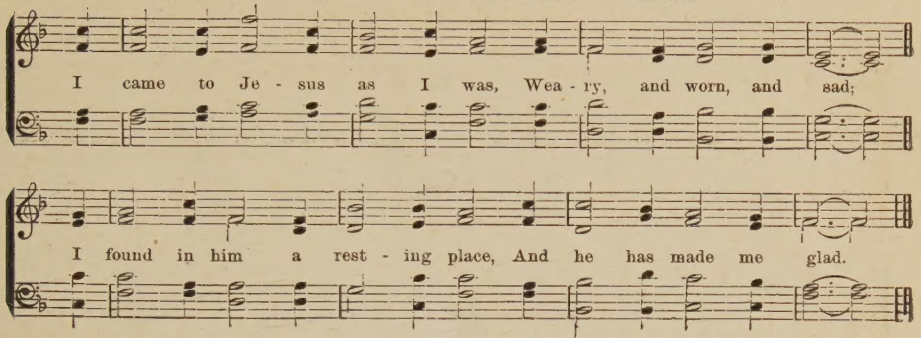
People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

## I HEARD THE VOICE OF JESUS.

HORATIUS BONAR. DORSEY W. HYDE. By per.



I HEARD THE VOICE OF JESUS.—*Continued.*

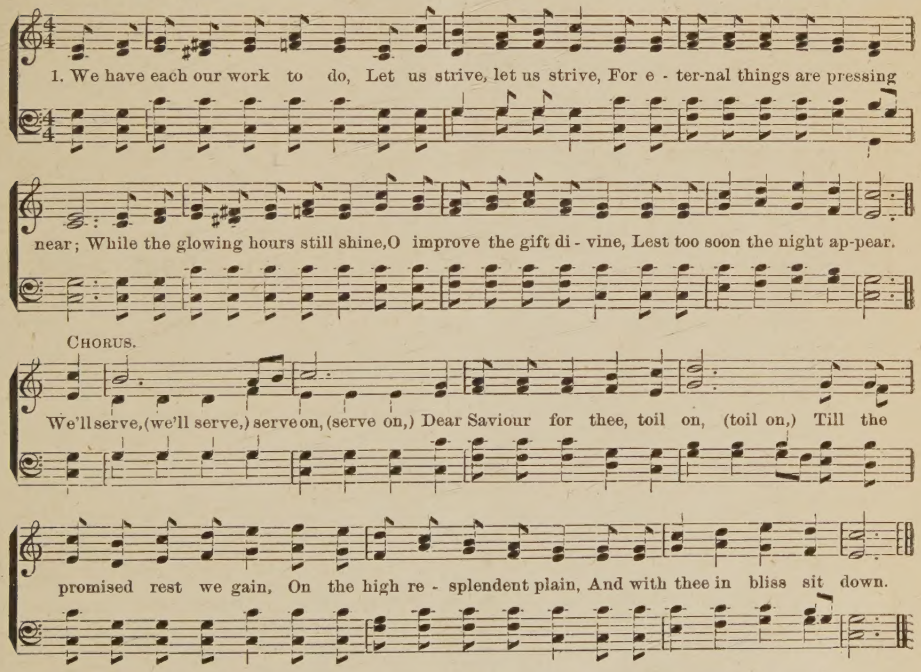



2 I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live!"
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

3 I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto me, thy morn shall rise
And all thy day be bright!"
I looked to Jesus, and I found
In him my Star, my Sun;
And in that light of life I'll walk,
Till all my journey's done.

## OUR WAY OF DUTY.

WM. H. RUDDIMAN. W. J. KIRKPATRICK.


1. We have each our work to do, Let us strive, let us strive, For e - ter-nal things are pressing
near; While the glowing hours still shine, O improve the gift di - vine, Lest too soon the night ap-pear.
CHORUS.
We'll serve, (we'll serve,) serve on, (serve on,) Dear Saviour for thee, toil on, (toil on,) Till the
promised rest we gain, On the high re - splendent plain, And with thee in bliss sit down.

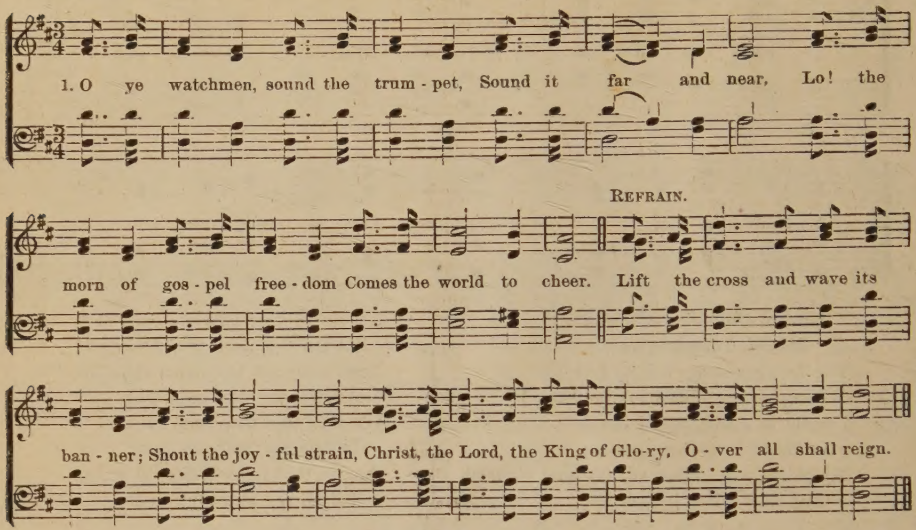
2 We have sins to overcome,
Let us strive, let us strive,
That the Spirit in our hearts may dwell,
Planting sacred longings there,
Ripening fruits of faith and prayer,
While our lives their fragrance tell.—*Chorus.*

3 We have upward paths to tread,
Let us strive, let us strive,
In the Master's loving will to grow;
May his ever-guiding hand
Lead us to the farther strand,
And his radiant honors show.—*Chorus.*

From "SONGS OF REDEEMING LOVE," by per.

## LIFT THE CROSS.

FANNY J. CROSBY. WM. J. KIRKPATRICK. By per.


1. O ye watchmen, sound the trum - pet, Sound it far and near, Lo! the
REFRAIN.
morn of gos - pel free - dom Comes the world to cheer. Lift the cross and wave its
ban - ner; Shout the joy - ful strain, Christ, the Lord, the King of Glo-ry, O - ver all shall reign.

Copyright, 1882, by W. J. Kirkpatrick.

2 See him riding on to conquer;
See a countless throng;
Swell their ranks and while they follow,
Hear the mighty song.—*Ref.*

3 See their armor, how it glitters
In the morning light,
While the powers of sin and darkness
Tremble at the sight.—*Ref.*

4 Every foe shall yet be vanquished,
Strife and wrong shall cease,
All the world shall own his scepter,
Christ the Prince of peace.—*Ref.*

From "SONGS OF TRIUMPH."

### Whisper Songs for April.

(Tune, "I Think when I Read.")

FIRST LESSON.

O come, little children, and help me to tell
The story, no sweeter can be,
How our Jesus came down with poor sinners to dwell,
And was made God's own kind Word to me.

SECOND LESSON.

O listen, dear children, obey the kind call,
It is Love that is calling to thee;
For 'tis Jesus who speaks, and he speaks unto all,
"Come, little ones, come follow me."

THIRD LESSON.

O Jesus, dear Saviour, thou hast power to this day
By thy touch to turn water to wine;
Touch our hearts, and the dark clouds of sin roll away,
And we walk in the light that is thine.

FOURTH LESSON.

O come to the Saviour, the Saviour from sin,
He is waiting with blessing for you;
Come and ask him to put his dear Spirit within,
And to give you a heart clean and new.


### THE SUNDAY-SCHOOL JOURNAL

**Is published Monthly by Phillips & Hunt, at New York, and Cranston & Stowe, at Cincinnati.**

TERMS: SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least *one month* in advance.

Orders may be directed to PHILLIPS & HUNT, New York and Detroit; CRANSTON & STOWE, Cincinnati, Chicago, and St. Louis; J. B. HILL, San Francisco, Cal.; J. P. MAGEE, Boston; J. HORNER, Pittsburg; H. H. OTIS, Buffalo; PERKINPINE & HIGGINS, or F. B. CLEGG, Philadelphia; D. H. CARROLL, Baltimore.



### RATES FOR ADVERTISING.

EACH INSERTION.

**(New York Edition.)**

Ordinary advertisements.....$1 per line.

Address all communications to PHILLIPS & HUNT, Publishers, 805 Broadway, New York.